

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 7.

CINCINNATI, OCTOBER 25, 1890.

NUMBER 17.

Entered the Post Office at Cincinnati, Ohio, as Second-Class Matter.

THE BETTER WAY

IS PUBLISHED EVERY SATURDAY
BY THE WAY PUBLISHING CO., PROPRIETORS,
Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.
M. G. VOICMANS, President,
J. H. WRIGHT, Treasurer,
C. C. SNOWELL, Secretary.

CINCINNATI - - - OCTOBER 25, 1890

CONTENTS.

FIRST PAGE—Summerland Camp Meeting; Spiritualism Explained, by E. W. Wallace; Spiritual Cognitions, by J. Wetherbee.
SECOND PAGE—Saturday Night, by Judge M. P. Rosecrans; The Persecution of Spiritualism, by Dr. J. R. Buchanan; Spiritual Illustration, S. A. Garber; Regrets in the Hereafter, K. A. Reid.
THIRD PAGE—A Cabinet Seance; Home Mediums; Measuring Electric Power; Modern Science; Bib and Plov; Unitarians and Spiritualists; A Queer Legal Decision; Sleep, Adv.
FOURTH PAGE—Editorials: Naturalism; Modern Education; Buried Alive; Beller and Knowledge; High or Low Tariff; Pot and Kettle; Locals and Personals; News Items; Literary.
FIFTH PAGE—Society Correspondence; Advertisements.
SIXTH PAGE—Ladies' Department: Mediumship, Mrs. L. A. Coffin; Nothing Practical, Ella M. Merriam; The Poets Sing; Form and Substance, Mattie Pulsifer; Troubles of a Poet; Pickings; Meeting Notices; Advertisements.
SEVENTH PAGE—Through the Crucible; Sr. Clairvoyant; The Rambler, No. 3; A Contempt Case; How They Testify; Adv.
EIGHTH PAGE—Mediumship Must be Sustained; Dr. Dobson; Pungent Paragraphs; Movements of Mediums; Adv.

Miscellany.

Specially Reported for The Better Way.

SUMMERLAND CAMP MEETING.

It is two years since it was our good fortune to attend a camp meeting in California. At that time we acquainted the readers of THE BETTER WAY with the news occurring at that gathering at San Bernardino; thinking perhaps the many readers of the WAY may have a desire to know what we are doing in the Summerland; beautiful Summerland, we will give them what we see in the way we see it.

Summerland is a beautiful spot, not one half has been said in its praise. To be sure Eastern people who have been accustomed to woods and shade trees are disappointed in the scarcity of their adornment of beauty, but this is not only contingent to Summerland but all along the coast of California. This is easily remedied as trees grow so very rapidly that all they require is a little attention and irrigation. In Pomona we saw the gum tree or eucalyptus of four years growth, fifty feet in height and fifteen inches through at the butt. As nearly all those who have located here have set out trees, in a few years there will be shade sufficient. Summerland is composed of a succession of hills commencing at the shore of the Pacific and ending in mountain peaks two and three miles from the coast. No one can shut off his neighbor's view. Can you imagine a more beautiful spot than mountains to the North, mountains to the East and to the South, and West the grand old Pacific, dotted here and there with islands in the dim distance which are discernible only in the clearest of weather. With all this imagine a climate the mean temperature of the year averaging 60°, and the hottest weather in summer never exceeds 80°. Is not this summerland? All this has been told by able writers and we will give a few notes of our camp meeting.

Saturday, Oct 4th, the opening services commenced. President Williams, the busy man of this place, as he is wanted by everybody and expected to be everywhere at the same time, if he were not the best natured and most harmoniously constituted he would surely lose his patience. But he always has a happy greeting and pleasant smile for every one. We wish the world was blessed with more of such men. President Williams called the meeting to order and introduced Prof. Loveland who delivered a speech of welcome. He was followed by Dr. Dean Clarke, Prof. Tatum, David Davis, Esq., and Mrs. Edith E. R. Nickless.

A tent 40x100 has been erected for the lecture room with seating capacity of one thousand. It has been tastefully decorated with palms, panpuss, evergreens and presents a very pleasing appearance. The musical department is under the management of Prof. G. England and Mrs. Williams.

Sunday, Oct. 5th. Morning service, vol-

untary by Prof. England, poem, song "Nearer my God to Thee." Prof. Loveland gave the opening lecture on the "Mission of Spiritualism." It was rich in thoughts and conclusive in argument. It was an inspirational production and showed inclusive of the broad and comprehensive expanse of thought of the lecture; all who heard it desire to hear it again, and Prof. Loveland has been requested to publish it in pamphlet. Afternoon: voluntary, Dr. Dean Clarke was introduced as the lecturer. He recited the poem "More Nature than Grace" in a very acceptable manner; song "Strangers Yet," by Mrs. Williams. The subject of Dr. Clarke's lecture was "What are we Here For." The doctor's sojourn amid the mountains of Santa Cruz for the past year has given him some of his old time vigor, and he showed that this meeting was for the benefit of ourselves as well as all assembled by giving a more comprehensive and thorough knowledge of Spiritualism and the practical application of these principles in all our relations of life. At the close of his remarks he exhibited two pictures drawn under spirit power by the Hazen sisters, of Bonny Doon, Santa Cruz mountains. Evening services, Mediums Meeting, Mrs. Mary E. Wright, nee Weeks, addressed the meeting under control of "Sunbeam," giving some plain talk in her unique Indian way. Mrs. Nickless interested the audience in giving descriptions and messages. She was controlled by Ed. Wheeler who spoke words of cheer to all, and more especially to his old friend and co-worker, Dr. Clarke. In speaking of Mrs. Nickless' test giving powers the Reconstructor says: "So far as expression was given, they are the most eminently satisfactory to the recipients. From a somewhat extensive acquaintance with our platform mediums, I am inclined to place her in the front rank. The point where she comes short of some platform test mediums is names, which she does not usually get, but she is so clear in respect to relationship and other particulars that the name hardly appears to be of any special consequence; at least they are as demonstrative spirit seeing on the part of this medium as I have ever witnessed in the East or here."

Monday, Oct. 6th. Afternoon was devoted to Conference. Prof. Loveland opened the meeting, taking for his subject "Co-operation." An interesting and pointed discussion was the result, participated in by David Davis, Ella Wilson Marchant, Dr. T. B. Taylor, Dr. Dean Clarke, Prof. Tatum, Mr. Sleight, and Prof. Loveland. In the evening Mrs. Nickless gave a seance in Library Hall which was a success in every particular. Many convincing proofs of departed friends present were given to those who were in some doubt as to the certainty of spirits having the power to return. Sunday morning Facts meeting. The meeting was opened by Prof. Loveland setting forth the object of a Facts meeting. Fact meetings are peculiar to Spiritualism, as it is the only ism that deals in facts. He mentioned the fact of Gen. R. E. Lee communicating the account of his transition in Boston at nearly the same hour, or very soon after, it transpired. Facts were given which had been realized by the speakers, Dr. T. B. Taylor, David Davis, Mr. Sleight, Prof. England, Mrs. Edith Nickless and Dr. J. Nickless. This was a very interesting meeting and the stubborn facts enumerated were more conclusive than all the theories and faith ever given throughout Christendom of the immortality of the soul.

Afternoon service. After the congregation had sung "Sweet Bye-and-Bye," Mrs. Ella Wilson Marchant read a poem, "The Stars are in the Skies all Day," invocation, by Mrs. Edith Nickless; Mrs. Marchant's lecture, "Man and his Relations," were listened to with intense interest and showed great research and in every particular was a scholarly production. Mrs. Nickless closed the services with tests. One test, a mother's message to her daughter, brought tears of gratitude not only to the daughter's eyes, but to nearly all who were present. In the evening Prof. Tatum, of Mobile, Ala., entertained us with a lecture on "Phrenology and its Relation to Spiritualism." The meeting was opened with a song by Dr. T. B. Taylor. The lecture

was very interesting and the professor gave many new ideas on this old subject, and kept the audience in a good humor with his witty sayings and qualat illustrations. He examined a few craniums much to the amusement and edification of his hearers, and from the flattering description given it shows that there is more in some people's heads than ever comes to the surface. The speakers on the ground are Prof. Loveland, Mrs. Edith E. R. Nickless, Mrs. Ella Wilson Marchant, David Davis, Dr. T. B. Taylor, Prof. Tatum and Dr. Dean Clarke. Chas. Dawbarn is expected this week. The only mediums for private and public work are Mrs. Nickless, platform test medium; Mrs. M. E. Week-Wright, private test medium; Henry Allen, the inestimable dark seance musical medium. Others are expected. Our grounds are lighted by natural gas; they have these wells sunk and the supply is more than sufficient for all lighting, heating and cooking purposes. The prospecting for gas and oil is in the hands of a syndicate from Santa Barbara. They are under the entire expense, but one quarter of all the profits there from goes to Summerland. A large delegation from Santa Barbara came to the grounds on Tuesday evening last to see the gas wells. A special train containing some of the dignitaries of the Pacific R. R., stopped last week. This finding of gas has caused quite a sensation. It was found under spirit direction. A spiritual society was organized in Summerland last week, with the name: "The First Society of Spiritualists of Summerland." The following officers were elected: President, Prof. J. S. Loveland; Vice-President, C. C. Vance; Secretary, G. B. Carnell; Treasurer, C. B. Peters.

A constitution and by-laws were adopted, and twenty-four persons became members by signing them.

Among the new comers the past week we notice Mrs. Ruffin and James L. Taffe, of Cincinnati, Ohio; R. E. La Petra, Port Angeles, Washington; Mrs. F. F. Campbell, Arlington, Neb.; Mrs. Dunklee and Mr. Espenmiller, of Boston, Mass.; D. S. Chaffin, wife and daughter, of Vin-ton, Iowa; Mrs. E. Epperson, Walnut, Ill.; J. C. French, wife and three children, St. Joseph, Mo.; Prof. Tatum and wife, Mobile, Alabama; H. B. Carnell, Mrs. Rose Carnell, G. Burdette, William H. Perle and Olive Cornell, from Belvedere, Neb.; Dr. J. R. Nickless, Mrs. Edith E. R. Nickless and Mabel Nickless, late from San Diego, Cal. California is further represented by A. D. Van Buren, Mrs. Mary A. E. Sweet, Downey; Mr. and Mrs. D. D. Johnston, Norwalk; James A. Wilcox, San Diego; W. Cook and Son, Ventura; J. W. Main and Son, Porterville; G. C. Foster and wife, La Moore; Mrs. Warren Libby, Mrs. M. E. Week-Wright and Dr. Merrill, Pomona.

The weather is just delightful. If it were not for the ocean breeze it would be oppressively warm. With a plenty of ocean breeze and good bathing, all are made comfortable. More anon, SELKIN.

SPIRITUALISM EXPLAINED.

BY E. W. WALLIS.

Spiritualism is not popular because it is not understood and has been very much misrepresented. A Spiritualist, broadly speaking, is one who knows that under certain conditions communication can be established between the men and women of spirit life and the dwellers on earth. It is not belief, faith or hope, but ascertained fact.

Professor A. R. Wallace, F. G. S., I. L. D., truly says, "Spiritualists observe facts and record experiments, and then construct hypothesis which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions."

Every human being is more or less susceptible to the influence of other persons, and some are extremely sensitive,

takes strong likes or dislikes to other persons, and are swayed, sometimes dominated, by people with whom they come into contact. The experiments recently made in mesmerism (under the new name, hypnotism) have demonstrated beyond shadow of doubt that in the sleep or trance the subject may become clairvoyant, and even with closed eyes look into a man's body and describe the actual condition of the vital organs; distant places are visited and described, although the body remains stationary, and in a variety of ways the existence of super-sensuous powers in man has been abundantly proven.

Clairvoyance, trance, thought transference, apparitions of the departed, the phenomena of hauntings, warnlugs, dreams, premonitions of coming danger or relief, hearing of voices, irresistible impulses to do or say certain things which have been experienced by inventors, composers, authors, statesmen, travelers, and by people in the ordinary grooves of business and social life, all point to the same direction, and are inexplicable save on the grounds of the existence in man of spiritual faculties and his close relation to the unseen but ever-operant realm of spiritual existence and causation.

Modern Spiritualism is based upon the fact that spirit people have influenced (mesmerized) men, women and children in this world, and thus make themselves manifest to their friends through the mediumship or instrumentality of these sensitives who are called mediums.

Mediumship is not a new fact; it is only a revival of an old-world, every-day experience. The seers or prophets of old were mediums; Samuel heard voices, saw clairvoyantly, and spoke as he was impressed. Elijah, Elisha, Daniel, Ezekiel and others had similar experiences. Jesus, Peter and Paul in like manner healed the sick, spoke as they were moved to do by the spirit, had visions, dreamed dreams, fell into trances, were visited by spirits and heard them speak; the spirits were regarded as messengers of or from God, and are spoken of as "men." These "signs and wonders" were promised to continue, and if they occurred in past ages there is no reason why they should not recur now, as the same laws of nature operate, and the same God exists, who, we are assured, is "unchanging" and "no respecter of persons."

Spiritualism gives present day evidence of the existence of spirits; establishes communication between the two worlds; reveals the fact that spirit people are human still; life hereafter is sequential to life on earth, and progressive. The spirits themselves affirm that they reap as they have sown; that they are themselves. The consequences of the motives and deeds of earth life affect them over there, and their pilgrimage to the higher conditions and more perfect states of spiritual existence is continued, their progress being accelerated or retarded, according to the character of their earthly thoughts, purposes and actions.

I have not entered upon the question of what Spiritualists believe or disbelieve. The first question is as to fact—is it true that communications can be received from the "intelligent operators at the other end of the line" of the spiritual telegraph? and that question is not open to debate. It is a matter of experiment and investigation. Experienced investigators, who were materialists when they commenced, but became Spiritualists as the result of their experiments claim that the spiritual explanation of the facts they have witnessed is the only one which will cover the whole ground. They say to all who are interested, "experiment for yourself, lay aside prejudice, don't dictate conditions, observe the phenomena, and let the facts speak for themselves; if you are patient, keep a level head, and judge for yourself (after a fair, full and impartial investigation) you will undoubtedly be convinced that death does not end all, and that, under certain favorable conditions, intercourse with the so-called dead is not only possible, but has actually been carried out."—Carrier Dove.

It is easier to tie a knot in a cord of wood than to do an evil deed and get rid of the consequences.

Written for The Better Way.

SPIRITUAL COGNITIONS.

In Two Parts.

PART I.

BY JOHN WETHERBEE.

The Bible tells us to "Seek first the kingdom of heaven and all other things shall be added unto you." That was then and is now, "a glittering generality," but in the reading of a later inspiration and in a modified form it is not like this; seek first the affirmation of a future life and all other things shall be added unto you; this is not a glittering generality, but is the most important question ever offered to mankind for solution. It being settled absolutely that there is a future life for the dwellers of earth, then this mortal life is worth having, no matter if "man is born to trouble as the sparks fly upward," it is a priceless boon, for it is the only avenue to that future life.

Modern Spiritualism means a sensuous proof of that fact. Therein it differs from old religious isms. They all believe in a future life, as a matter of faith; not very strong, but that is their claim. Their future life has grown from a dubious and unattractive prospect into a tolerably attractive one. Human intuitions and human hopes have proved this article of faith elastic, so as to follow the trend of modern thought. It has been much aided by the dawning light of 1848, which is in and spreading in the mental atmosphere and as reachable by sensitive and progressive minds, as electricity is; and poets speaking wiser than they know put it into beautiful language, for which they have no Bible authority and it finds a response in the hungry human heart; but it is with them all an unsolved problem, but they feel that it ought to be true but its basis is only faith and hope. The practical idea is that from that bourn no traveler returns. Modern Spiritualism proves that departed spirits do return and makes Longfellow's poetry truth and fact as well as poetry, where he says:

"Its avenues
Are open to the unseen feet of phantoms
That come and go and we perceive them not,
Save by their influence."

The various religions should not give the cold shoulder to Modern Spiritualism, for as the Rev. M. J. Savage says, and he is not a Spiritualist, that "they only offer positive proof of our every day assertions." They do not give it the cold shoulder as much as they did; some of the popular ministers are quite respectful and even hospitable to it now, for their aisles and pews are ankle deep with it and the tide is rising. It will not be many years before it will be adopted as their own evangelical thunder and find proof of it in revelations.

It is not claiming too much for Modern Spiritualism to say it offers positive proof of a future life and it does it through the senses, which is the only kind of evidence that satisfies the nineteenth century and the scientific mind. Science does not take any stock in faith and therein it is wise. Enough proof has been offered, says Professor Wallace, to settle the question. I like, however, the testimony of fair minded outsiders, so M. J. Savage and Heber Newton have said the same, and that to establish its claim "there is a body of evidence that would be regarded as conclusive proof on any other proposition whatsoever." That admission is enough to settle the claim for a truthful basis; why wait for more evidence when it is admitted there is enough? It answers the great question of the ages affirmatively and it never was answered until Modern Spiritualism answered it.

Intelligence, using the dictionary meaning of the word, is human in its genesis, an Agnostic will not dispute that. Where there is intelligence there is a man, if not from a mortal man in the form, then it is from a departed spirit who is a man out of the form. There is nothing proved in the whole field of physical science more demonstratively true, than that the intelligence to which we refer comes from departed spirits. It may or may not come from the special spirits claimed, but that is not the important point, but there is no question that it comes from spirits who once lived on this mundane earth. It does not make any difference, or detract at all from the evidence that the raps, dancing tables or other material manifestations

may in themselves seem undignified and to the superficial it may seem ludicrous for people as we remember them to be associated with such trifles; but we must remember they are only the "tickers," the intelligence is at the other end of the wire. We must remember the dignity and sublimity is in their source. Goats, scorpions and crabs become sublime when hung up as signs in the zodiac.

The intelligence back of these trifles proves that man survives the death of his body and it is through this phenomena that give us proof of that fact, the physical manifestations and sensuous proof of it, and Modern Spiritualism reduced to its lowest terms means phenomena and nothing else, for it is its only distinguishing feature and that puts knowledge in the place of faith. Everything except this sensuous proof is common property, with all forms of religion. Eliminate the phenomena from the cause and Spiritualism would be a lost art in a generation.

It proves that there is a future life after this life's fitful fever is over, and it opens a 1000 doors of light, life and hope that would be closed without it and one closed to the agnostic and these opened doors, make intuitions, visions, scriptures, hope and sentiments, and much mental phenomena, collateral evidence, which would be idiosyncracies but for this distinguishing feature and with it we know the spiritual world lies all about us and our departed friends are there in all their activity.

In another article I will consider this an introduction and speak of phenomenal Spiritualism.

Reported for The Better Way.

Psychic Research Society.

Again I find myself in the familiar role of Secretary to our beloved society, the Psychic Research Society, Miss Kruckemeyer, the efficient Secretary of the past six months finding her duties as teacher in the public schools absorbed all her time and thought. Our wishes for success in her new work go out to her, and we will try to continue the work for the society she has so successfully begun.

Our Sunday meetings at the Douglas Hall continue to call out and interest the strangers and investigators of psychic laws, who are privileged to ask questions to the guides of our speaker, Mrs. Adah Sheehau, who is a lady possessed of a very high order of spiritual gifts, going upon the platform Sunday after Sunday, with no preparation whatever, dealing with questions of the deepest religious, moral and scientific import. We are constantly made to feel the God principal acting in ourselves. This speaker has been engaged by the Grand Rapids people for the month of January, and as a society we dread to see the intervening time slipping away, as it must. Letters continue to pour in from different points, soliciting engagements with this lady, and too well we realize that we, as a society, cannot retain this source of inspiration and knowledge wholly for ourselves.

The entertainment given by the Ladies Class for Psychic Culture, on Wednesday evening, October 15th, was a grand success, about one hundred couples being in attendance. The society will repeat the entertainment again November 12th. E. SAGMASTER, Sec.

TID BITS.

No law in the universe is ever suspended in its operation, but the development of higher forces makes the operation of higher laws manifest to our consciousness.—World's Advance Thought.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—Golden Gate.

There is as much presumption in believing others wrong, however unfit their theory may appear, as there is in believing ourselves alone right. The only absolute knowledge we possess is what we know of self. Denial proves nothing.—S.

A man, after being sent two miles during the night by his physicians for a prescription which was written in Latin, asked the druggist what it was. "Brandy!" "Brandy!" yelled the customer, "and that infernal quack sent me here for brandy and a wholesale liquor dealer!"

Written for The Better Way.

SATURDAY NIGHT.

JUDITH M. P. ROSECRANS.

For many years we have made it a rule, when not otherwise employed, to sit in our office at the close of the week, on Saturday night, and think over the incidents of a busy life and thus consider the grand moral lessons these little incidents have taught us. Then when any one of these would seem worthy of note we would take our pen in hand and put the same in form on paper and send it out for publication in some good moral paper that others might read it and compare the same with their own experiences, and by so doing build up for themselves a more glorious manhood and womanhood. To night there comes to our mind the story of

THE POOR OLD PAUPER.

One day we met an old man on the street, he was leaning on a cane, his steps were short, weak and tottering, his body was worn to threads by the constant friction attendant on a life of dissipation; it was feeble and shaky. When we came into his presence he reached out his old withered hand and said:

"Here is my hand if you are not too proud to shake the hand of a pauper!" "Afraid to shake your hand! No, old friend! We are glad to shake it, and while shaking it we wish we could shake you into better and happier conditions of life! We wish we could shake you into a good pleasant home, where are sweet, loving associations! We wish that we could shake you out of the conditions that you no doubt inherited from those causes that brought you into this world of cause and effect."

Said he: "Judge, you have known me for a number of years, I was once a strong, healthy man, a good workman and commanded good wages, but I inherited the desire for tobacco and strong drink. My father was a drunkard and used tobacco to excess, and I inherited my desire for those vile poisons from him. Tobacco being fashionable, I was soon led into that vile and nasty habit. Then it was easy to take the two next steps on the road to ruin, and I began to drink and gamble and you see the sad result. My mother, God bless her, was as good, as kind and as loving in her nature as an angel, else she could not have tolerated such a filthy brute of a husband and father as was mine. All that is good in my nature was imparted to me by her. Drunkard as you have known me I was not entirely bad—I had in my nature some redeeming traits of character. Many and many a dollar of my honest earnings, thank God, has found its way into the hands of the poor, unfortunate and suffering. Oh, how I wish that more had gone the same way, and were it not for the cursed appetite I had for the three worst evils that ever debased and ruined human beings—tobacco, rum and gambling how much good I could have done, and how much happier I would be to-day. But no, my money was lost on foolish games or was paid out for the cursed poison that stole from me my health, my happiness and degraded me below the brute, and to-day you see in me the sad effects of a ruined life—a life almost entirely wasted. Many years ago you saw me as I was recovering from the sad effects of a drunken carousal. You came to me and took me by the hand and looked into my eyes so kindly and with such a sad expression on your face. Well do I remember what you said to me after the lapse of many years: 'My poor, dear friend, how sorry I feel for you in your sad and deplorable condition; how sad it makes me feel to see such a noble life as yours wasted, to see all the good, the pure, the intellectual in your nature swallowed up by the raging appetite for the vilest and most disgusting poisons the world ever saw—the demon alcohol and its twin partner, that loathesome, foul, nasty narcotic, tobacco. You are a man of good mental ability when sober, you are capable of moving among and within the society of men and women of culture and refinement. If you do not change your mode of life and abandon the evils that are leading you down lower and lower into the cesspools of vice and degradation, abandon the company of the gambler, the drunkard, the scoundrel in their revels and drunken orgies, the poor house will become your home, and you will die unlamented and fill a pauper's grave."

"Were you a prophet? My answer was: I pay for my poison and it cost you nothing; you look after your bad habits and I will attend to mine. I know when to drink and when to sober, I am not the fool you take me to be, it costs you nothing, so attend to your business. Oh! how I wish I had minded what you said to me then, so frankly and so kindly. How I wish I had lived a clean, manly, sober and intellectual life. But I did not—I am a wreck on the great ocean of human life—I am nearing the other shore, where all is darkness, I have no oil in my lamp to guide me on my lonely way. I expect to soon have written on my tomb stone in the potter's field, the words, he lived a useless and ruined life, he died a pauper and lies in a pauper's grave; his enemies were rum, tobacco and gambling, and they killed him. My good friend, do all you can for poor, degraded humanity, and if you can only save one poor wreck such as I am from tobacco, rum, gambling and obscenity and their attendant evils you will not have lived in

vain, for there is surely great joy in heaven over one poor victim that has reformed and cast off his vices and resolved to be a man."

To-night, in contrast, we think of another man we know. He has a wife and two children; he is not a rich man, only a worker, but he is kind and full of happy thoughts; he is loved and respected, almost adored by his home ones, he laughs with them, romps with them, and helps the little ones to make nice toys; he spends his evenings at home with the loved ones when he is not away at his employment; he wears clean clothes when not at labor; he puts his dirty apron and jacket away in the car and takes pains to go home with clean hands and face and with a glad look; he reads to his little ones, he tells them simple stories till the little one think that in all the wide world there is not another man so good, so kind and loving and so full of knowledge as is their father. His home is very beautiful and harmonious. He started right years ago. He never spends a night or day in dissipation, he never smokes old, nasty pipes or poisons his wife and children with their disgusting fumes; he is walking as straight to everlasting happiness as ever bullet flew to the center of a target. When this man dies tears will be shed over his coffin and his grave will be wreathed with flowers, while his spirit will be met and welcomed to the Summer Land by the beautiful angels.

But oh, what can we say of the poor old pauper? What can we say of the one, that like the slothful servant, has buried his talents beneath the mud and mire of debauch and beastly intoxication? Soon he will go out on the waves, out over bitter and troubled waters, he will go out in search of the shore where no lamp of love will be beaming for him. The angels will know him by his laggard look as one that has spent his earthly life in dissipation. He will go groping his way through the thick darkness surrounding him.

Can our readers see and profit by the great contrast? May the blessed angels that love humanity seek out this poor old pauper in his dark and lonely road and lead him up to higher thoughts and aims than those surrounding the saloon, the brothel, the dens of prostitution, the hell of the gambler, lead him up to the plane of purity, honesty and true nobility of soul, and may all our readers be impressed by those good angels to shun dissipation and its attendant evils, whether the dissipation be that of tobacco, rum, gambling, the ruining of virtue and the making of homes sad and desolate, as well as the filling of mad houses and prisons—that their end on earth may not be that of the poor old pauper, but rather that they may step out into the light and be welcomed by the beautiful, the kind and loving, when comes to them all, as it surely will, the final earthly Saturday Night.

THE PERSECUTION OF SPIRITUALISM.

To the Editor of The Better Way.

It is a mortifying circumstance to those who regard Spiritualism as the redeeming power of the age that among the hundreds of thousands of Spiritualists there should be so little generosity as is indicated by the statement of Mr. Moulton that not half the necessary funds to defend our rights in court have been raised.

If wealthy Spiritualists are willing to allow the case of Reid to stand as a final adjudication that any medium professing to hold communication with spirits is a self-evident fraud, and worthy of a year's imprisonment—a fraud so glaring that none but fools or dupes would deny it, and therefore not entitled to offer any evidence to prove that it was honest or that it was successful, I would venture to suggest that those who would not spare a dollar to defend their dearest rights do not deserve to be protected.

This is not a matter at all personal to Reid. His character or conduct has nothing to do with it. As the editor of the Arena remarks, "No proof was even offered to show that Reid ever failed to properly answer every letter or refund the money." He was condemned on the opinion of Judge Jackson, "It is prima facie fraud and requires no proof." The Judge described the spiritual phenomena as tricks of mountebanks and jugglers, which he would not believe in if sworn to on a pile of Bibles, and upon that brutal opinion confirmed the sentence without the least regard to argument or evidence.

The exact condition of the whole matter was clearly summarized by the committee for defense as follows: "The following propositions are deducible from the case as it now stands: 1. If a person claims to do anything which in the opinion of the court is impossible or supernatural, proof that the defendant made such claim shall be prima facie evidence of fraud. The prosecution need not prove that he cannot or does not do as he claims. The rule of presumption reversed in such cases, and the burden of proof upon the defendant. 2. The question whether what defendant claims to do is impossible or supernatural will not be submitted to the jury as a question of fact, but will be determined by the court a priori, and without a hearing. The court will not stultify itself by taking testimony thereon."

This is simply an arbitrary and lawless

assumption that Spiritualism, because Judges Severance and Jackson are too ignorant of its phenomena to know the truth, must be treated as a proven fraud, and all who receive compensation for spiritual services should be punished by imprisonment. If the Spiritualists of this country have so little energy or self-respect as to allow such a decision to stand unquestioned after being reached in so lawless a manner, in a trial in which law and justice were trampled upon by domineering judges, whose decisions would not stand a moment before any honorable tribunal of appeal, they deserve to lose a liberty they are not willing to defend.

It is pitiable to find any ignorant or ill-informed Spiritualists endeavoring to delude the public into patient submission to this outrage because they themselves do not know enough of the case to state it correctly, as it has been fully stated by the committee of Spiritualists who have endeavored in vain thus far to secure justice, and now are seeking it by an appeal to a more honorable tribunal. No liberal thinker who has seen the full and fair exposition of this case in the July number of that enlightened and able magazine of Boston, the Arena, could fail to realize that it is one of those cases in which a free man, whether he believes or not in spiritual science, should be on the alert to resist the alarming encroachments on liberty by judicial usurpation—the usurpation itself being a perversion of a law which is not itself really constitutional.

The whole case is a disgrace to jurisprudence, from its beginning to its end. It is not an attack upon an individual for fraud, but an attack upon the right of any medium to use the United States mails in conducting any spiritual business. It was prompted and instigated by a bigoted postmaster-general. It was carried on by an indictment against Reid for fraud in fraudulently pretending to get spiritual communications. The language of the indictment accused him of the fraud that he "did then and there knowingly and wrongfully propose to secure communications from spirit land." This was the offense charged, and he was not allowed to prove in any way that no fraud occurred—the communications being actually received and recognized. He was thus condemned and punished for acting as a medium and using the mails to announce his business, and the attempt of Judge Severance to disguise this fact is but using hypocrisy to conceal a crime. The prosecuting attorney disregarded the restraints of law and indulged in scurrilous abuse, dragging in matters not in evidence, and the jury was misled by the court.

In a thoroughly enlightened country such judges could not escape impeachment, and if the case is carried up to a higher court their disregard and violation of law will be made evident. The Spiritualists who have put up for justice ask the co-operation of the friends of liberty to meet the heavy costs of an appeal, for justice is an expensive luxury, which the poor and unpopular cannot command. I trust that Mr. Moulton will receive a satisfactory response to his appeal; he has been a generous defender of the right, and his services will not be forgotten.

It is utterly vain to hope for any clemency or justice from the bigots at Washington. They will heed no appeal. If every medium in the land were imprisoned to-day by the same process that was employed against Reid, it would be quite agreeable to their orthodox bigotry. The letters, petitions and appeals to the officials at Washington have been treated with contempt. Instead of acting upon them they were referred, as stated, to the department of justice, which I suppose means the attorney who decided that Tolstoi's novel should be excluded from the mails, and the department of justice referred the matter back to the scurrilous prosecuting attorney at Grand Rapids, who was the most active and malicious agent in this outrage. That was the end of it. If a city judge before whom a policeman was arraigned for breaking the skull of some worthy and peaceable citizen should dismiss the matter by referring the case back to the policeman for his decision upon its merits, he would be following the precedent set at Washington. It is quite certain, however, that this administration will not have an opportunity of repeating its offense, for if its head should by any strange accident be nominated again, every enlightened spiritual vote would be cast against him.

JOSEPH RODES BUCHANAN.

Written for The Better Way.

SPIRITUAL INSPIRATION.

BY E. A. GARDNER.

Inspirational speaking of thoughts, as well as inspirational writing of the same, is not only human, but of the natural, divine, spiritual laws of life. It is spiritually a natural outflow of the constantly growing faculties of the race. The very creation of the world, as well as everything that is a fraction thereof. The birds of the air, the fish of the sea, the worm, whose nature it is to bore deep down into the dark depths of the earth, is an inspiration. All animal and all vegetable life is inspired. The inspirational soul of the poet sees the harmony of a soul mate in every bud and flower. Life has a natural endowment of the spiritual or an inspirational part of an

infinite being we call God. It is this spiritual inspiration, which is natural, that will cause the tiny seed placed in the earth under the warm rays of the sun, and the dew of the night, to bring forth a plant, that with these conditions will grow and expand, and unfold, until it becomes a beautiful flower, filling all the atmosphere with its sweet perfume, and the delicate, tinted leaves, is another spiritual inspiration, a combination of colors, to teach the eyes the beauty and gracefulness of nature—God.

The creation of man is but another imperfect additional part to the world, which is a perfect whole. Then man by virtue of his spiritual or natural endowment, was intended by an all-wise Providence to rule all the elements of nature. And daily in the scientific world we have a demonstration of that fact. Hence the very restiveness, the obstinate unwillingness, unsettled, dissatisfied longing for a something which every man feels, no matter what his conditions in life may be. But is it not well that this is so, for if we did not possess that obstinate, dissatisfied longing, that restiveness and desire to excel, and to reach the highest pinnacle of renown, and to gain that something which is like the will-o'-the-wisps, ever before our eyes, and yet unobtainable, progression would stop, and a revolution of the world would take place. For men worthy of the name are constantly striving to better their conditions in life. Those untutored and half-civilized beings who are content to exist from day to day without a thought or care for the future are not included, neither are the well-dressed loafers whose parents have become possessed of sufficient means to enable them to live in idleness, and who have not a care other than dress. They study the fashion plates more than ethical, which marks the true gentleman. But the worker? There is a discipline of the intellect (spiritual) and emotions which comes to one by using the hands in any kind of honest labor. It is wrought into the fiber of the character, and becomes a part of manhood, and those who have it are the nobility of this earth. This is a spiritual or natural inspired education, and no one has a right to call it by any other name. The influence upon the character of laboring with the hands is so great that it dignifies a man in his own judgment. He has more respect for himself and believes more in his own manhood. He sees the fruit of his labor. Beholds that he is making an honest effort to earn bread for himself and those who are dependent upon him. He has his family to provide for, and his heart is full of hope and ambition. Such a man is truly the noblest work of God. He is a man in the deepest, truest and noblest sense. He is not merely a male being, but a type of the highest spirit-inspired development of the human race. He seeks to broaden his own sphere of usefulness, and he inspires and encourages others by his example to do likewise. In the breast of such a man is implanted deeply inspirational thoughts of a spiritual goal to be reached or to be won. Generally both, but certainly one. The youth, as he begins his career, looks forward not more happily to occupying a responsible position and useful member of society than does the successful manufacturer towards adding more wealth to his already large fortune. No ambitious man is or should be quite satisfied with his lot. No man was ever so rich in knowledge or cash that he did not want more.

This, then, is the true secret of progress; it is an inspired law that governs and surrounds us like the general air, and in our saddest moments is oftentimes most felt when the senses least discover it. It is the fundamental part of ourselves, it is the spiritual, and it belongs to our general makeup. It is in the very air that we breathe, it leads and guides us everywhere, it lifts us from the lowest pit of despair when our spirit is utterly crushed. And with new and inspired courage, a hope that is born of success. It leads us on and on, and away out into the world, where we seek for greatness, but oftentimes find forgetfulness. Progress is the twin brother of success that leads to honor and fame. It clings to us from the cradle to the grave, like the infant to its mother's breast. And then at the grave it begins anew, born, as it were, into a new life that has no end. Dark hours and blue days are encountered, when fear and care invade the brain and heart. 'Tis then that the courage of the true man asserts itself, and with a just determination that is worthy of the cause, and to the illusion of our senses, he will gild defeat with triumph.

In this, the almost 20th century, you will find there is not so great a difference between the members of the learned professions and the common people, as the uneducated man has an opportunity in his own original way to think for himself, even if he is not polished and toned down by intercourse with cultivated society. He has a desire in his own brain to harmonize the knowledge that he has. He realizes that the old creeds, the dogmas and superstition is a thing belonging to the dark age of the past, and that the cause of intellectual progress can no longer be delayed by such conditions, for the intelligence of the world is far better distributed to-day than ever before. All discoveries become almost immediately, through the medium of our

system of our railroad, telegraph and the press, the property of the whole civilized world, and to a greater extent than ever before the light of truth is welcomed. Man can no longer be governed by fear, for naturally he will use what he knows in some department of human inquiry.

According to our forefathers, all such abnormal phenomena as was likely to occur through the workings of nature was thought to be the work of the devil, as the imagination, unchecked by either the will or common sense, or else it was looked upon in superstitious fear and trembling. But in this age of reason, backed by a courage unknown to fear, and where the intelligence of the race demands a cause for every effect, the right of truth will prevail, and it will be demonstrated by redeeming the world and bringing mankind to a proper condition of harmony and happiness.

To-day science and art owe all their knowledge to mother earth's teachings, for most of the skillful devices invented by men for doing fine work rapidly can be traced to nature, where for countless centuries they have been operating; and it is claimed that the successful inventors of the future will be those who carefully study the natural world. Therefore he is wise who takes especial pains to cultivate his perceptive faculties and becomes a close observer, so that he can intelligently describe what he sees, for polished education alone does not make a learned man. Education proper is of the hand and eye, together with that of the mind, and to learn in every moment of our existence. To be illiterate in literature is no disgrace, as a man may be full of knowledge far more important to a healthy, happy, active, sensible life, for a spiritual inspiration comes to the hewer of wood and the drawer of water as well as to the most learned and wise. Therefore despise not the day of small things, for life has a burden for every one's shoulder, and he who can wear it with the least trouble and sorrow is truly inspired by the best traditions of the past, as well as the best liberalized spiritual influences of the present.

Written for The Better Way.

REGRETS IN THE HEREAFTER.

BY M. A. REED.

Crash! Bang!

This is what Mrs. E— heard in her parlor one Sunday morning something over two years ago that nearly paralyzed her with fear.

It was a crisp cold day in winter and she had just taken up the morning paper just brought by the newsboy and seated herself to run over the columns before breakfast. The first thing to meet her eyes was the heading, "Sudden Death of Mrs. T—," when a fearful explosion came that caused the chandelier to vibrate violently and vases and other things to rock upon the mantelpiece almost to upsetting.

Mr. E— came running in from the back part of the house and inquired of her if she had heard "that big noise?" He had heard it and it seemed to him as though it came from beneath the house. People in the adjoining house also came to inquire the cause of the detonation, which they had also heard.

Mrs. T— was a warm friend of Mrs. E— and had been the latter's guest the day previous. As night came on and as she did not feel very well she sent her home in a carriage. The two ladies were Spiritualists, and in their conversation they had promised that whichever of the two should first pass away would make herself known to the other in some way, and also would reveal the real condition in which she should find herself in the other life. It was agreed by Mr. and Mrs. E— that the loud explosion they had just heard, by whatever means it had been produced, was a signal from Mrs. T—, and as if in confirmation of this, Mr. E— was greeted with the same terrific noise on entering his stable shortly after.

Some months afterwards Mrs. E— went to a medium who had recently come to Denver and whom she had heard favorably spoken of. As a matter of course they were entire strangers to each other, and Mrs. E— went with a hope that she might receive a message from her mother. Instead of that she got the following:

"O, Mrs. E—, my condition is one of great unrest and dissatisfaction. My property has gone where I did not wish it to go. I am in great darkness and I come to tell you so that others may take warning, for the neglect of duty is a great detriment to one's progress."

Mrs. T— On reading this message which had come so unexpectedly Mrs. E— was somewhat startled, but she remembered the compact with her friend and considered that this and the former demonstration above mentioned to be in fulfillment of the promise on Mrs. T—'s part.

In order that the message may be understood a little explanation may be necessary. The history of a life will be briefly narrated, leading up to a neglected duty that caused unrest to Mrs. T— in the spirit world. "We have left undone those things which we ought to have done," is the wail put forth in the general confession of the Episcopal Prayer Book, and is as much regretted as to "have done those things which we ought not to have done," and these regrets no doubt pass over into the life beyond this.

During the early part of the war of the Rebellion a family desiring to escape the ill and hardships of those perilous times left their home among the green hills of Georgia and slowly, painfully wended their way across the great plains to another sunny retreat in California. The father, mother and daughters found that quiet and rest in a land of strangers which had been denied them in their old home. For a time all went well, but a length a great sorrow and shame befallen the household; the husband proved recreant to wife and children and forsook them for a strange and unlawful freedom, and a new family came into existence. Time went by and the wronged mother reared her daughters as best she might and was at length rewarded by seeing them accomplished and beautiful women and married to men who were in every way worthy of them.

This story has to do particularly only with one of those daughters, who became Mrs. T—. Her husband was a lawyer whose native state was Kentucky, but who went to California many, many years ago; was a man of great ability, sterling integrity and an uncompromising Democrat. Early in the eighties he came here to Denver, Colo., where his ripe knowledge and legal attainments were soon discovered and put to use. He grew rapidly in the estimation of the people, was successful in the practice of his profession and enjoyed high positions of honor and trust which were bestowed upon him by his party and other affiliations.

Judge T— was much the senior of his beautiful and accomplished lady, and both were earnest and consistent Spiritualists. The Judge had come to Denver just in the niche of time; the city was having a boom and he reaped some of the benefits. He was, however, "well stricken in years," and did not long enjoy the fruits of his labor, for in 1886 he passed to the higher life quite unexpectedly, leaving a handsome fortune to his bereaved widow. He had done the thing that he ought to do by making a timely will so that there was no question as to the proper disposal of his estate. But this had to be settled, and the lawyers came in for heavy fees for services and poor Mrs. T— was for months caused world of worry, which no doubt hastened a decline in her physical condition that her friends viewed not only with anxiety but with something of surprise, for no one dreamed but that she had many years of temporal existence before her.

At the time of her husband's demise her mother and only sister were still living, but not many months after the dearest of all her earthly friends, her mother, passed to the spirit world. In view of her own feeble condition her friends told her that she ought to make a will so that in any unforeseen event her property might be directed into useful and proper channels. She thought of herself and intended to do so, but she neglected it from one day to another until suddenly the end came and she had left undone "the things that she ought to have done." On her return from her friend Mrs. E—'s that Saturday evening already mentioned, and on entering her boarding house she fainted in the hallway. She was assisted to her room and put to bed. Her landlady inquired what she would have to eat and prepared it for her. An hour later a servant went to her room and found, to the astonishment of and grief of all, that the spirit of Mrs. T— had passed beyond the cares and trials of earth and had entered the world of souls.

And now for the cause of Mrs. T—'s regrets as stated in her communication. According to the laws of Colorado the property of persons who die without issue passes to the parents, if living. In default of a will half of the property at least would have gone to Mrs. T—'s mother, if living, or the whole of it had she so willed. But unfortunately the mother was no longer of earth; it had not been willed to benevolent and charitable purposes, and the whole went to an unworthy father to be dissipated among an illegitimate issue. And one of this issue, a son, was sent on to Denver to look after the property. He had appropriated Mrs. T—'s bank account and squandered it right and left in riotous and unholly living, to the great scandal of Mrs. T—'s old friends, who wrote to the father concerning the matter to ascertain if he would approve of such proceedings. The young man was recalled and a stop put to his career. But nevertheless, the property passed into unworthy hands, and hence the darkness and unrest.

The remains of Mr. and Mrs. T— lie side by side somewhere in Riverside Cemetery, but their graves are even with the soil and no stone or mark of any kind indicates their locality. This may be a matter of little consequence to the departed spirits, but to the friends who honored and loved them it seems marvelous that any one can be so base and inhuman as not to be willing to place a simple monument to their memory after having taken possession and being in the enjoyment of their accumulations of years, and which the possessors so little deserve.

Let others, then, take warning from Mrs. T—'s experience. Let them arrange their affairs while it is possible to do so and not have to regret a neglect of duty in the life beyond. Surely and with unerring steps we are approaching that other life which is but a continuation of this. The threshold is very near at hand for millions and only a few further away for other millions, and sooner or later it must be crossed by all. And above all let those who are blessed with the abundance of this world's goods see to it that when it shall no longer be needed by them, it may be placed where it will do the most good, or at least that it be not placed in the possession of those who are unworthy.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.

A. F. MUELCHERS - EDITOR
CINCINNATI - OCTOBER 25, 1890

At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent Six Months for One Dollar.

The Better Way cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post office address of The Better Way is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of contributions should be given in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

All communications pertaining to either the editorial or business department, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to,
THE WAY PUBLISHING CO.,
Southwest Cor. of Plum and McFarland Sts.,
CINCINNATI, O.

NATURALISM.

Teaching the forgiveness of sins after a life of crime by a simple belief in Jesus is a doctrine that is not inclined to make men good while in the body; for it leads to speculation and tempts them like an evil genius to risk much on the hopes of having it all straightened out by a little sham repentance and professed faith after the bank account is enlarged beyond any more fear of financial embarrassment.

Hell-preaching has even a worse effect than this now-a-days on half-way enlightened people, even if uneducated in a literary sense. For being a direct untruth, it will not take root, and causes people to reject both theories—accepting neither that of a future reward nor of punishment, which is equal to having no belief whatever in a life hereafter. From this class spring the criminals, law-breakers, rioters, etc., such believing that death ends all, and that life here should be enjoyed, even at the expense of others' lives; for what is there to fear in the hereafter which is naught for them. And every thief or murderer expects to escape detection here to be able to enjoy the fruits of his crime.

Example instills no fear in them. It rather tends to create a morbid taste for crime, and to try a similar feat, going about it with a heroism and hope that it can be accomplished more perfectly and free from detection. It seems to harbor a temptation for championship. And then the expectation of escaping on a technicality or through a sympathetic jury, and of being lionized, etc., embolden many to take the chances. What then is left as a hope of salvation if punishment by example does not lessen crime or deter others from speculating on the chances of it as gold brokers do in the money markets?

A promise of forgiveness of sins certainly does not diminish the criminal record. Scaring people with hell-fire has lost its charm, or its desired effect, through general enlightenment—more traditionary than self-earned; for the school boy already expresses a disbelief in the hell doctrine, and he certainly has not gained it from books or newspapers. Thus the idea has the start of a generation—something which the coming one has no more to unlearn, and in consequence can take up a higher study: naturalism.

Naturalism comprises self-study, self-knowledge, rationalism, human nature and the causes or motives pertaining to our individual acts and emotions. Studying these we are studying nature direct—not through printed formulas with more or less individual opinion, idiosyncracies or prejudices inculcated, even though we are studying the material sciences. For this is not all fact, either, having much theory connected with it, and theory, however correct it may prove in the end, is never absolute truth for him who wishes to know by experience. If man can learn of a physical or spiritual law through his own being (man being a microcosm of nature entire and thus able to make discoveries through himself as well as with pick and shovel and other appliances in scientific investigations) he knows it as a fact and not as a theory. But it becomes a theory for another until the other learns it in the same way. A thorough knowledge of one's own nature invariably leads to a belief in immortality or a future life. Nay, more, it opens up a world of causes to the student—like attracting like; a study of causes bringing to his understanding the inner workings of nature and with it that which proves to him there is no death.

This, of course, is theory to those who do not know by experience. But as it requires no conditions, no cash, no institutes, no teachers, to prove it, it can readily become a fact to all who desire to make it such. It is simply a matter of time and willingness on part of the student to become a professor in the art; for as he begins to understand himself, he understands others, or knows more of them than they do themselves, and as he knows himself, he knows and understands nature and her laws, for every act and every emotion of man vibrates momentarily with nature, either for a har-

monious or a discordant effect, and by watching this closely he learns of her laws, or forces—man and nature being one.

Self-knowledge led Socrates to a higher comprehension of nature and through this means discovered his own duality or spiritual counterpart. When we are convinced of the existence of our own soul as an independent entity, we do not need ghostly phenomena or spiritual manifestations to convince us of a hereafter. But as the latter is an easier method for people who care not to think for themselves, it is preferable. But there are also people whom no kind of phenomena could convince, and so the science of self-study or self-knowledge is a savior to them. It is a school that is open to all classes, all grades, and all ages of people. It requires neither preparation nor example. A simple desire to know is sufficient. Nature replies to our mental queries if we but give nature a chance. Whether this is any evidence in favor of nature being God or intelligent, we don't know. But such is the fact, nevertheless. And if nature is intelligent, she becomes an almighty and omniscient detective in crime and wrong doing. What if the church taught this instead of a narrow theory of a personal deity? and the forgiveness of sins that reason tells us is an impossibility?

A rational philosophy of the hereafter and self-knowledge is all that is needed for man's salvation, and the sooner this is begun the sooner we shall reach a state or period of the world's history where crime has ceased to be. Let hell rest; we have enough of it here. Let naturalism be substituted in place of all theory, whether of the past or present.

MODERN EDUCATION.

In a paper on "Formative Influences" Frederic Harrison tells in the *Forum* of his school training: "That, happily, both at school and at college, we were left pretty free to learn what we pleased (so that we did really learn), and to cultivate our minds as thinking beings and not as machines."

This was at Oxford in 1850, and strange to say that this policy is being urged today as something new and a most needed principle of our school system.

But he continues and says: "I always felt complete indifference to prize-winning in all its forms, and I was happy enough not to be pressed into that silly waste of time by parents, tutors or friends."

Oh, could parents, tutors or guardians over children but realize the danger that lies in this vain impulse to see their children honored at school. Imbecility in youth, ill health and early graves for the tender blossoms are but a portion of the results. Those that survive are sapped of vital force and crime tempts them to gain a livelihood without laboring for it.

Much has been said about our modern school system; many protests made; but with what effect? People passively submit to the tyrannical, arbitrary and unwise rulings of school boards, while the latter passively submit to the abuse because they think it the wiser plan. Defense might advertise it, as it were—bring the real truth of the matter to the notice of parents, etc., and this would end the old code.

As a parting shot we will close this chapter by giving another extract from the same paper, thereby assuring the reader that we are not the only ones thinking thus:

"I have now an experience of some forty years as student, teacher, and examiner; and it forces on me a profound conviction that our modern education is hardening into a narrow and debasing mill. Education is over-driven, over-systematized, monotonous, mechanical. At school and at college, lads and girls are being drilled like German recruits—forced into a regulation style of learning, of thinking, and even of writing. They all think the same thing, and it is artificial in all. The round of endless examination reduces education to a professional 'cram,' where the repetition of given formulas passes for knowledge, and where the accurate memory of some teacher's 'tips' takes the place of thought. Education ought to be the art of using the mind and of arranging knowledge; it is becoming the art of swallowing pellets of special information. The professor mashes up a kind of mental 'pemmican,' which he rains into the learner's gullet. When the pupil vomits up these pellets, it is called 'passing his examination with honors.' Teachers and pupils cease to think, to learn, to enjoy, to feel. They become cogs in a huge revolving mill-wheel, which never ceases to grind and yet never grinds out anything but the dust of chaff. In thirty years the academic mill, which runs now at high pressure, like a Cunard liner racing home, has never turned out one single fresh mind or one fertile idea. From this curse of modern pedantry, my companions and I were happily saved."

At Rome the Catholics are enraged at the production at the Theater Costanzi of an "impious drama" containing an "indecent parody" of a religious procession.—Ex.

However enraged people may become at religious or spiritual dramas, it is always an advance in civilization on entire prohibition, as it was done in this country, whereby Salmi Morse was ruined.

BELIEF AND KNOWLEDGE.

Hugh O. Pentecost, editor of *Ten-th Century* says in his magazine:

I believe there is no personal God. I believe there is no proof of conscious, personal human existence after death. I believe the Bible contains many words of wisdom and truth intermingled with legends, myths, and errors.

I believe that, apart from his supernaturalism, in his general conduct and teaching, Jesus is the ideal man. His first belief may be well-founded, as no proof exists as to a personal deity or any other deity. But when he believes there is no proof of conscious, personal human existence after death, we know he has not exercised his present conscious existence to investigate or examine into the many proofs that do exist in favor of immortality or a conscious personal existence after death so-called. Yet he believes the Bible to contain truth intermingled with myths. Now, which are the truths and which the myths, since he believes Jesus to be the ideal man? According to the latter Jesus is no myth. Like others who come from the church he believes old records before convincing himself of the many facts that exist all around him; and like many who have torn asunder the shackles of orthodoxy, he goes to the other extreme—denying not only a god, but even the immortal nature of man, when the spiritual science is every day proving the contrary. Remember Galileo.

Come back Mr. Pentecost, and take a medium road. The latter will lead you to a belief—nay, to absolute knowledge of a hereafter. A. R. Wallace, naturalist; C. Varley, electrician and F. R. S.; Mr. Crookes of the Royal Society; W. F. Barrett, Prof. of the Royal College of Science, Dublin; Prof. Weber of Gottingen; C. Flammarion, astronomer; Gerald Massey, Bishop Clarke, and scores of others, have condescended to investigate into the facts presented by Spiritualism, and testified to the truth of immortality, and why shouldn't you? If life is worth living at all, it is worth knowing if it is immortal or not; and a proper investigation into Spiritualism will prove it absolutely—not by theory as materialism tries to prove the beginning of life, but by tangible undeniable facts. A man of your calibre and worth ought to be blessed with this knowledge. "Seek and thou shalt find. Knock and it shall be opened unto you."

BURIED ALIVE.

To be buried alive is supposed to be and thought of as horrible. About twenty years ago, in Davenport, Iowa, 221 Scott street, a young woman twenty years old died of heart disease and laid out as usual. The funeral was set for 2 p. m. When she had been dead nineteen hours her small brother placed a glass over her face, which, upon being taken off, was found to have some moisture upon it. Dr. Atkinson was sent for, and four hours before the time set had the pleasure of disappointing the funeral. The deceased during those nineteen hours knew all that was being said and done, but had no care or desire, as is usually supposed. This woman who thus died twenty years ago is now Mrs. Dr. Palmer.—The Educator.

Psychometry, the great revelator of unseen things, we should think, might be made a useful agent in testing cases of this nature. The diagnosing of diseases by sensitives is an effect of what is sensed or felt sympathetically in a live human body. And a body that is in trance as the above was, is certainly not a dead body, and should manifest some degree of sensibility in the psychometrist who could establish a rapport with it. A genuine dead body, we all know, who are inclined to such sensitiveness, causes a shudder or a degree of horror to course through our system when approaching too near—a feeling similar to that which is experienced when regarding any other decaying animal matter. Now, why should not this be accepted as evidence of death? But when this is not the case (except where this keen consciousness is lost in grief, as it is possible by those who are linked to the deceased by ties of affection or relationship) may this not be taken as a hint to be watchful, or that life is not yet extinct? Of course, non-sensitives cannot judge in these matters, as they would probably feel indifferent under either circumstance. But good psychometrists may be able to sense something, where there is a doubt existing, that might lead to a new discovery, and one that will prevent such a thing as being buried alive.

HIGH OR LOW TARIFF?

The retail purchaser—the laborer, the mechanic, the small tradesman—care nothing for reciprocity, tariff laws, diplomacy or government profit, as long as they are enabled to obtain their wares at low figures, even though protection insures higher wages and constant employment as is claimed for it. A war tariff, as it now exists, is not wanted, even by protectionists themselves; for it cannot be that all, and only the poor are anti protectionists. If such were the case it would be capital vs. labor, or rich vs. poor. But lawmakers, too, are liable to err, even if they are forgiven by those whom they injure in pocket—perhaps unwillingly and in a blind eager to serve or help others. Many call this class legislation—although it assures many factory hands employment. But be it as it may, there never was a good thing accomplished yet, that, while it benefitted one, did not injure another and time must decide whether a high or low tariff will be the better way.

POT AND KETTLE.

William Near, alias Bill Nye, says:

"Marriage, if not carried to excess, is a wise provision and a sacred obligation."

How does he know when he has never tried it?—Boston Investigator.

That's nothing. There are plenty of other folks who talk as confidently of things they know nothing about as does this Bill Nye—notably the B. I. when it says Spiritualism is not true or that there can be no spirits—no immortality.

People who are fond of seeing their photo—"scratches" displayed in connection with newspaper advertisements, run the risk of being caricatured or represented as escaped lunatics, criminals, or the villains of dime romances, etc., at some period when their advertisements have expired. Newspaper cuts are generally preserved by printers in the event of being reclaimed by owners. But should a human face be needed in the interval to misrepresent some one as above hinted, these cuts are used. Lydia Pinkham, well known by newspaper readers, though some years departed from this material sphere, has been often used for such purposes; and latterly W. L. Douglas, still in the flesh, has been made to represent a Mr. C. Austerhausen in a comic tale, and Mrs. Pinkham his wife.

In Pennsylvania they have an "Infant Insurance Co." which does a thriving business among the poorer classes. It was however soon discovered that many of the insured infants were brutally treated and that many were murdered for the insurance money. A bill was introduced in the Pennsylvania Legislature to abolish child insurance, but was never made a law. It is strange that a state which professes so much religious fervor, and produces so many holy men, should be so antithetical in crime. Or, is this an effect of orthodox Christianity which keeps its constituents in such utter darkness and ignorance, that people never rise to moral responsibility? It seems so.

Reviewing Mrs. Lucy Coleman's book, a paper says among other things in its commentary: "Mrs C. was at first a Universalist, then a Spiritualist, and is now a Freethinker."

We do not believe that Mrs. Coleman was ever a Spiritualist. She may have investigated Spiritualism. But had she investigated wisely and patiently, she would have been one now; for once a Spiritualist always one. We object to anyone saying a person *was* a Spiritualist. It is a thing impossible. He either is one or he never had that honor.

In the "Agnostic journal," June 21, A. F. Tyndall, President of the London Occult Society, says: "In spiritualistic phenomena there is a solid rock of facts, proving that man exists after the death of the body; and for Theosophists to ignore this, or to try to explain them away by wild and preposterous theories, is to fling away the substance and grasp at the shadow."

Freethinkers are persecuted for blasphemy if they deny the miracles or spiritual manifestation of the past, while Spiritualists or mediums are likewise treated when they endeavor to prove them. What does Christianity want anyway? It acts like a very sick child.

Fortunate is he who can love or sympathize, for he shall not be without it in adversity; but equally fortunate is he who cannot, for he will not need it during that time.

The talent of success in nothing more than doing what you can well; and doing well whatever you do, without a thought of fame.

No action will be considered as blameless unless the will was so, for by the will the act was dictated.

SEND US NAMES OF SPIRITUALISTS OR FRIENDS WHO ARE INTERESTED IN OUR CAUSE THAT WE MAY SEND THEM A SAMPLE COPY OF THE BETTER WAY.

PERSONALS AND LOCALS.

S.—Thanks for advice; but as much as we can do is to review the books sent to us free for that purpose without purchasing others besides.

J. W.—Two articles received. Thanks. But don't be discouraged, even if we are a little tardy occasionally. A surplus of matter and want of space is the cause.

First we were censured with threats of boycott for not permitting a certain measure to be advocated through our columns. Since we have been permitting it to be done, the censure and threats have come from the other side. Why cannot people be charitable and liberal enough to let everyone think as he pleases. Are we bigots?

J. D. B.—Accepted with thanks. Next issue will contain a likeness and sketch of Mr. Edgar W. Emerson.

Dr. A. S. Hayward, the noted healer of Boston, suddenly passed away on Saturday, the 11th inst., while at work in his library, writing up a synopsis of a recently attended lecture. Heart failure is ascribed to have been the immediate or physical cause, although we think a spiritual ripening would come nearer the truth. The doctor was an ardent worker

in a good cause and earned for himself a laurel wreath that he will be able to wear in place of the traditional golden crown in his new abiding place.

Dr. J. C. Street, holds classes for practical instruction in spiritual science in Boston.

It is claimed that the spirits are writing messages by a type writer independently, through the mediumship of Miss Lizzie Bangs of Chicago. The type writer is placed upon a stand, a circle formed around it; Miss Bangs in the circle. The room is made dark and the type writer, untouched by human hands, writes messages.

A seance with Mr. Willis will be reported in the next issue of THE BETTER WAY.

Prof. Van Horn is still in the city and rooming at the Sherwood House. He goes from here to New York, his old headquarters, to resume his spiritual labors there.

The Religio Philosophical Journal says: "The Journal congratulates THE BETTER WAY on its great and steadily increasing improvements both in subject matter and typographical appearance. Such progress is a hopeful sign."

We had the pleasure of a visit from Dr. J. L. Zell of Dayton, Ohio, at our office last week. He is a gentleman of culture and refinement, and an earnest advocate in the good cause.

When we ask our correspondents and contributors to be brief in stating facts or expressing their philosophy we don't mean less paper but less words. Crowding their pages does not lessen the space taken up in our columns, and is bad for the printers' eyes.

Hon. Warren Chase, the venerable lecturer, is quietly living in his little cottage at Cobden, Ills.

Mrs. Seery, now of Dayton, Ohio, has taken a house at 220 Herrman avenue, and is permanently settled for the present. She holds regular seances for phenomena, which are well patronized. She is highly spoken of by Dayton citizens. —Mrs. Cissna is located at the corner of Roe and Third street in the same town. She is only holding private circles at present.

Mrs. Ulrichs of Nashville, Tenn., is in the city, but expects to return home shortly where she is very much needed on account of her manifold gifts of the spirit.

"Knights of the Orient" is an organization which advertises in these columns the nature of their business here. Dr. Baldwin is the local agent and will furnish particulars. See adv. in another column.

Postage stamps are not available currency to us and therefore cannot be accepted in payment for books or advertisements.

Mrs. J. H. Stowell, after an absence of two weeks in the East, having visited Philadelphia and New York in connection with other places, has returned to the city and will be pleased to see her friends socially and professionally.

Take care of the Lyceum. In it lies the secret that will lead to organization.

THE NEW COLLEGE OF MAGNETICS.—This institution, located at 78 East 10th street, New York, and presided over by Dr. Babbitt, is a chartered college, and has for its purpose the scientific unfolding of Magnetic Massage, including methods of developing magnetic power, also sun-healing, and those basic principles to which Dr. Babbitt has given immense study, and which have given him some remarkable secrets of cure.

A gentleman who had graduated at Harvard University and Medical School, and studied two years in Europe, called at the Banner of Light Bookstore and purchased Dr. Babbitt's "Human Culture and Cure," Part I. He was very much astonished, as he says, to find therein a solution of many mysteries of which all the medical schools are ignorant. The fall term of the institution commences on Oct. 28th, and those interested should send to the Doctor for his circular.—Banner of Light.

Edgar W. Emerson still continues to attract good audiences and eager listeners to the word of the spirit. On Wednesday evening, the 15th inst., an extra session was held at G. A. R. Hall, and though the week evening sessions or services are seldom troubled with lack of elbow room, about 125 tickets were taken in at the door, thus presenting a good front to the speaker at all events—this number taking up about one-third of the seating capacity in the lower hall. As there were no questions presented, the control for giving tests manifested, and after a few preliminary remarks proceeded to business—that of telling what individual spirits had to say. The tests were not only perfect but interesting to those who had to content themselves with listening to what others were getting—some of them being remarkable enough to convince any unbiased stranger that a mysterious power was operating through the medium, or that Mr. Emerson was a remarkably gifted individual. He not only gave the names of departed spirits but the relationship existing between the spirit and the person to whom the spirit came, and then went into the private affairs of the mortal being, telling one that he had a contract in his pocket then and there, and

that that contract was giving him some concern. But the spirit friend who betrayed this secret also gave some needed advice and comfort which was very timely. The possessor of the contract acknowledged the spirit descriptions to be correct and that he had the papers referred to in his pocket. A healthy pause was accorded Mr. Emerson, or his control, for this wonderful test of spirit power and spirit clairvoyance.—Sunday morning witnessed a full house. An overture from the orchestra greeted the audience and produced a harmony propitious to the speaker. An excellent sermon was the result, preached from the Bible text concerning spiritual gifts (1 Cor. 12), though he opened the services by reading that beautiful and poetic poem from Paul H. Hayne, entitled "Face to Face," followed by a highly inspired invocation. After the address a number of tests were given which proved extremely satisfactory to the recipients as report confirmed. The evening services were as usual well attended and exhibited a hearty appreciation of Mr. Emerson's talents or gifts of mediumship.

LITERARY.

The Sower is now published in pamphlet form. Address Detroit, Mich.

Immortality, and Our Employment Hereafter. By J. M. Peebles, M. D., author of many books on travel, history and philosophy. The whole secret of this book lies in "What a hundred spirits good and evil, say of their dwelling places." It was first published in 1880 but this is already the sixth revised edition and fully recommends it to the patronage of the people in general. For sale by Colby & Rich, 9 Bosworth street, Boston. Price \$1.50; postage 10 cents.

NEWS ITEMS.

Russia has a lawsuit still pending which is 500 years old.

The Democrats of the second Otsego district, N. Y., have nominated Miss Katie Stevens, of New Lisbon, for school commissioner.

Count Tolstoi is still weak and emaciated, so that he can hardly walk about the fields, but he is nevertheless engaged on a new novel.

Wm. Peters, of Lukin, Ill., said he was going to die on Friday, the 10th inst. He died within 20 minutes of the time predicted. Who says prophecy is not?

The municipal authorities of Vienna have voted 5,000 florins for the fund for the relief of workmen who may be thrown out of employment through the operation of the new United States tariff law.

The choir boys of a church in Philadelphia have struck for higher pay. They want ninety cents a month, which, considering the enormous prices paid to Patti, Tamagno and other professional singers, seems reasonable enough.

There is a Mennonite sect in Lancaster county, Pa., who raise tobacco, but esteem it a sin to use it themselves. It is arrogant enough to preach, "do as I say—not as I do," but this is a selfish bit of arrogance that beats it.

The editor of the Russian official journal wants the Czar to suppress all other papers save his own. There are some people in this country who would like to see all the papers suppressed save those of their own religion or party.

"Caries" is a new disease which causes the teeth to decay, is contagious, transferable by bacilli, and is easily conveyed through the medium of a kiss. Ladies, who are especially addicted to this habit, are in the greatest danger of this disease.

The first fracas that occurred in Congress was in the year 1798 between a member from Vermont and Connecticut. Shovel and tongues were used to settle the dispute, which arose during the question of impeaching a member from Tennessee.

The New Orleans Times-Democrat says: "A very heavy rain fell in Greenwood the night of the 23d. The next morning early risers were astonished to find the streets literally alive with small fish, numbers of which were captured and placed in jars filled with water."

An Idaho bank, on which there was a run, piled upon the counter what was supposed to be \$10,000 in gold. This stopped the run and brought in depositors, and when the trouble was over the gold was taken down. The packages contained iron washers cut to the thickness and size of \$20 gold pieces.

Advices from Portugal are of the utmost gravity. A revolution that would overthrow the House of Braganza may break out at any moment, and the chances would be very much in favor of its success. The young King Carlos is in a predicament from which war with England might be a happy deliverance.

How is This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

J. J. CHENEY & Co., Prop'rs., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75¢ per bottle. Sold by all druggists.

Correspondence.

Philadelphia, Pa.

Mr. Kates and wife have started a Spiritist mission at 254 N. Broad street, this city, where they will hold public meetings each Sunday night.

The locality is central and the hall very pleasant and well fitted. We feel assured that good work will ensue from the meetings. These workers have many friends here who will gladly support them.

The family of Brother Brown (father of Mrs. Kates) all take part, the mother and sisters furnishing the choir service. With good music, earnest mediums, and an accessible location these meetings will be an attractive addition to the public work in this city.

The first meeting was held last Sunday evening, and was a highly successful inaugural. There were a number of other regular meetings here, all well attended, but a younger and more active influx will add more life and zeal.

WILLI.

Grand Rapids, Mich.

Our correspondent, H. F. B., writes that Miss Jennie B. Hagan is receiving larger audiences at each successive meeting, and that the local papers are vying with each other to extol her wonderful wisdom and inspiration. O. H. Richmond of that city is expected shortly to make Chicago his home.

The people of this place are awakening to the light breaking in upon them through the mediumship of Miss Jennie B. Hagan. The attendance was very large last Sunday evening, October 10th. The hall was overtaxed, many going away, not being able to obtain seats. Miss Jennie B. Hagan closes her engagement with the society next Sunday, October 16th.

Miss Cora Deany, of Dayton, O., musical medium, is expected here in the near future.

On Saturday evening next a literary and musical entertainment will be given by the society, assisted by Squire's orchestra. With best wishes.

H. F. B.

Boston, Mass.

The Echo Spiritualists' meetings convened at America Hall, 724 Washington street, last Sunday, as usual, with Dr. W. A. Hale as chairman. Large and appreciative audiences were in attendance at all the sessions, which were held respectively at 10:30, 2:30 and 7:30. Exceptionally and interesting remarks were indulged in by the chairman at each session. Among the other speakers of the day were Miss Nettie M. Holt, Mrs. J. L. Wilson, Mrs. Maggie Polson Butler, Mrs. Bailey, Mrs. Dr. Steers, Mrs. Dr. Bell, Mrs. Kams and Charles W. Capell.

A large number of clearly recognized tests and psychometric readings were given, and mental questions answered—the latter by Mr. Capell.

Dr. Hale delivered a scientific lecture of 45 minutes' duration in the evening. His subject was "Magnetism," and formed the basis for an interesting discourse, and must be heard to be appreciated.

Our usual week-day services take place on Thursday afternoon at 3 o'clock at above hall. Good music and test mediums always present.

M. M. Holt, Sec'y.

Haverhill, Mass.

Vacations and camp meeting seasons have passed, and the multitudes who have availed themselves of these opportunities to recuperate their forces and energies have returned to their various fields of labor.

The lecture course opened as usual on October 5th, at which time Dr. Roscoe, of Providence, R. I., addressed the First Society of Spiritualists in this place, and Mrs. R. Shephard Little occupied the Rostrom of the Spiritual Fraternity on October 5th and 12th.

Mr. A. Edgarly, of Newburyport, who has become quite popular as a lecturer, and did such good work in New York last season, was here and lectured and gave tests for the First Society on the 12th.

Haverhill and Bradford, which is just over the river, have several mediums, in different stages of development, and I believe that the time will come when the Spiritualists of this place will not be dependent on mediums from a distance to do all their work for them as spiritual teachers.

An effort will be made soon to organize a mediums' society; its aims and objects to harmonize and strengthen each other, as well as bind together socially, those who are criticised by people who cannot understand mediums.

The BETTER WAY has reached us regularly during our long period of silence, and has come to us in a new and neat attire, which speaks a step in advance up the ladder of progress.

Fraternally, Wm.

Muncie, Ind.

The Indiana State Association of Spiritualists met in Indianapolis on the 9th of October, and an enjoyable time had by all those present. We had the pleasure of listening to several good lecturers, among whom were Mr. Edgar W. Emerson, Mrs. Colby Luther, Mrs. Helen Stuart Kitchings, Mrs. Lena Bible, Mr. Dr. Clark, of New Orleans and Prof. A. B. Atchison, of Indianapolis. Several good mediums were present also.

The lectures were all full of truths of Spiritualism, and Mr. Emerson's tests were so accurate that no one that was present could doubt but that they were given from the other side of life.

Taking the meeting through the four days it was a decided success. The subject of the camp meeting was discussed and a committee appointed to locate a site for the same.

There will also be two quarterly meetings held: the first will be held January 1, 1891, and the second in June, 1891.

The officers elected for the ensuing year were: Dr. J. W. Westerfield, of Anderson, President; Warren M. Smith, of Frankfort, first Vice-President; L. N. Blackledge, of Pennville, second Vice-President; James Stillpaugh, of Anderson, Treasurer, and the writer, Secretary.

The next annual meeting will be held in Anderson, hoping that we may establish a camp meeting and make a success of the same, we would like that the Ohio Valley Association to join with all in the cause of Spiritualism, I remain as ever for the truth.

J. L. CROSBY, Sec'y.

Detroit, Mich.

The People's Progressive Spiritual Society is an organization of earnest and honest Spiritualists in this city. No doubt you all know that the beautiful city of Detroit is not a great place for spiritual meetings; in fact for some years back it has been much oftener without than with any spiritual meetings; but last March we organized our little society, fully determined to have one place where inquirers into our beautiful philosophy should be welcome and partake of whatever we had to lay before them, and in spite of doubts and difficulties, both in and out of the form.

We have met every Sunday, except July and August, and now we have opened up again with renewed vigor. We have a nice clean meeting place, with a good, healthy influence, and we hold two meetings every Sunday; afterwards at 3 and evenings at 7:30 p. m., our meeting

being at Rowe's Hall, 263 Michigan Ave., near Fourth street, not far from the center of the city, and we sincerely trust that whenever our friends from a distance are in the city that they will kindly look us up, and also make themselves known.

Last month we had with us the Hon. L. V. Moulton, from Grand Rapids, Mich., who, besides giving two very eloquent addresses to delighted audiences, also laid before our people a concise and true statement of the celebrated Reid case, and I am pleased to say that in consequence of this, seventy dollars was at once guaranteed towards the fund that is being raised for the purpose of taking the case to the Supreme Court; and we do think that this is doing pretty good considering what Detroit is, but we don't intend to stay even at seventy, if we can help it; we are ambitious to make it an even hundred before we quit, though, for we recognize the serious fact that our beloved Spiritualism is on trial, even more than Walter E. Reid.

THE BETTER WAY is well thought of and very much enjoyed by many of our members, and we hope among other progressive measures, that our people will get into the way of becoming constant subscribers to the good spiritual literature.

In conclusion allow me to say that I will be very much pleased to hear from any good mediums that are coming this way. Will they please write ahead, just as early as possible, to yours fraternally,

EDWARD SUTTON, Sec'y, 31 Monroe Ave.

Dayton, O.

Per invitation last evening I became one of a party of thirty or more to visit Mrs. Seery, formerly of Cincinnati, but recently, permanently located here, at 250 Herman avenue. And as the gathering was in the nature of a surprise on the occasion of the opening of her residence to the public and spirit friends, it became a house warming of ye olden days.

After the presentation to the hostess of instrumental covers, such as are usually used by Dr. Sharp and many other loved ones to demonstrate to a suffering and ignorant humanity their positive existence beyond this vale of tears.

The number who can testify to receiving the light of truth through this noble little woman's instrumentality are legion. And as remarked by one present, who was impressed to write a beautiful and impressive poem, dedicating the same to Mrs. Seery and spirit control, Dr. Sharp, that he hoped there was no one present so selfish as to desire her work to be confined to the limitations of Buckeye or Hoosier land, but wished her God speed wherever the angel of love may call, with many fitting and generous remarks becoming the occasion. We were entertained with vocal and instrumental music of a highly interesting character, through the organism of Miss Cora Deany of this place, who has only recently developed into such wonderful musical phenomenon that will not soon be forgotten by those who were fortunate enough to be there.

We repaired to the dining room where kings would not blush to have been, after which we adjourned to the spacious parlors where dancing and social intercourse was had until the wee small hours—until tired humanity was compelled to repair to their homes where sweet morpheus, in her dreams, could picture eternal pleasures, such as this.

May she be spared many long years of mundane existence in her grand and noble work for humanity, is the prayer of many kind and loving mortals.

I hope to be able soon to write some interesting articles on the phenomena of this grand and glorious truth, in its different phases.

THE TRUMPET SONG.

Blow ye, the trumpet blow.

Let joyous songs resound.

Guide willing minds to know

The truth that here is found.

Thou gentle leader of this band,

Bring tokens from the spirit land.

Blow ye, the trumpet blow.

Ye powers from above.

The burdened heart set free

With messages of love.

Now wake the song of jubilee,

Proclaim o'er death the victory.

Welcome, as medium, then,

This token at our hand:

Welcome, dear spirit friends,

Welcome, ye angel band;

Thus may our souls unite with you

On earth to blow the trumpet too.

To Dr. Sharp and Mrs. Seery.

Dr. J. L. ZELL.

Colfax, Ia.

It has been my pleasure to spend a week in this very pleasant town, which is situated on the line of the C. & I. and P. R. R., about one hundred and fifty miles west of the Mississippi river. It contains a population of about two thousand, and is noted for its numerous mineral springs, whose life-giving waters are sought by the people from nearly every State in the union. The people, as a rule, are progressive, and are cutting loose from the ancient myths and superstitions and are reaching out for the more progressive ideas of the 19th century.

Several large and finely furnished hotels are filled the greater part of the time with people who come not only for pleasure, but also in search of the greatest boon to mortals, health, without which all else is vanity and vexation of spirit. Among these institutions there are none better than the sanitarium of Dr. O. G. W. Adams, who, for many years, has had great success in treating the various ailments to which humanity is subject. This sanitarium is comparatively new, and is arranged to give the greatest amount of comfort to the guests and patients who wish to take advantage of the superior facilities offered. It is delightfully situated, commanding a magnificent view of the surrounding country, and at this season of the year when the frosts are changing the leaves of the forests into all the colors of the rainbow, and with an unobstructed view of glorious sunsets, the effect is decidedly charming. Dr. Adams is in earnest and pronounced Spiritualist, and owes much of his success to the faithful co-operation of his spirit guides, to whom he cheerfully gives credit. He possesses various spiritual gifts, among which are clairvoyance, clairaudience and the gift of healing. He is also a fine psychometrist and an expert in diagnosing disease. All his remedies are purely vegetable, and are prepared by a competent chemist in his own laboratory. He has a corps of valuable assistants, among whom is Mrs. Frank Steinhardt, connected with the office as correspondent. This lady is a thorough Spiritualist, a fine psychometrist, and in a most valuable aid in conducting the work of the sanitarium. She is a sister of Ollie A. Blodgett, the noted test and slate-writing medium, of Davenport. Dr. Powers has charge of the bath rooms, and we can testify from experience that he thoroughly understands his business. The ladies' department is in charge of a lady who is also thoroughly competent. He is in daily receipt of letters from the Atlantic to the Pacific coast, sending his remedies to thousands who have never seen him, and is not only doing a grand work in curing the sick, but is equally intent in spreading the gospel of the new spiritual dispensation, giving liberally of his time and means to that end. He is a faithful friend of mediums, and ever has

an encouraging word for all workers in the cause. Although there is no organized society here, still there are a few faithful ones who hold the fort and are intent upon letting their light shine for the benefit of humanity. Among the workers and mediums are Mrs. Pearce, Mrs. Cornelius, Mrs. Allen and others whom we did not have the pleasure of meeting. Mrs. O. A. Blodgett was also a guest of Dr. Adams and her sister, and while here took advantage of the sanitarium to improve a somewhat impaired condition of the physical. She gave, however, while here, a number of private sittings, her controls, as usual, giving the greatest satisfaction.

WILL C. HODGE.

Brooklyn, N. Y.

As stated to you some two weeks ago Brooklyn seems to be favored with a spiritual wave just at present.

We have the regular Sunday services at Conservatory Hall, morning and evening. We have a Tuesday night conference at Bradbury Hall, 200 Fulton street, and the Independent Club meets at the same hall every Friday evening, and we have the regular Brooklyn Conference at Everett Assembly Rooms, corner of Bridge and Willoughby streets, Saturday evening; also Mrs. Blake holds a regular Sunday evening service at her parlors, 24 Franklin Ave., and at each and all of them the rooms have been crowded to overflowing of late; and the attractions are Mrs. Isa Wilson Porter, with first tests and readings; Mrs. Blake, with full names and tests; Mrs. Maud Lord Drake, with her diversified mediumistic gifts of inspiration and tests; and last but not least, we have with us the slate-writing medium, Mrs. Mott Knight, through whose mediumship we have been having slate writing on our several public platforms, in the presence of and with each instance a committee selected from the audience. With such mediumistic talent it would be a little remarkable if there was not more than the usual interest manifested.

At each of the different meetings the past week there was good speaking and tests, that in almost every instance were recognized, many of them brought home to the particular persons for whom they were intended, with a force and detail that was most unmistakable.

Our old friend and co-worker, Bro. Charles K. Miller, gave the evening address at Conservatory Hall, on Tuesday evening, October 12th, and, as usual, his lecture was well received. Your former correspondent, Mr. George Deere, gave us a short lecture from the same rostrum in the morning, which was followed by slate writing, with Mrs. Mott Knight as medium, both being very satisfactory.

Mrs. Isa Wilson Porter was with Mrs. Blake at her parlors on Sunday evening, and both gave readings and tests to large audiences, which crowded the rooms. In one instance, a lady and her daughter, strangers to all present, it being their first visit to a spiritual meeting, received a test with full name and other facts of a personal nature, that they acknowledged to be true, from the husband and father who had passed to the beyond.

DOCTOR.

Fraternity Rooms, Bedford Ave. and South Second street, Sunday, October 12th, our house was well filled, great interest being manifested in the views and experiences presented by the mediums, drawing people out of the old theology, with its cramped and trammelled condition, into the broad, expansive philosophy of Spiritualism. A great spiritual wave seems to have settled over us, and minds are awakening to the great need of the hour—a new birth, a new dispensation.

We were much pleased to have with us Mrs. Paynter, of Brooklyn, who delivered a very fine invocation, then noticing Mr. Nuttall among the audience, he was called to the platform, and although not a public speaker, yet a very earnest worker. He related his experiences, and how through the death of his two children he was brought to a realization of this blessed truth, by their bringing to him evidence of life beyond the grave.

Mrs. Lewis, from Boston, then took the platform and with tests and reading of handkerchiefs gave convincing truths as were acknowledged by those receiving them. TELKA.

New York.

The afternoon meeting for manifestations that is held every Sunday at Adelphi Hall, in connection with the morning and evening services of the First Spiritualist Society, is proving more popular, and from the fact that the proceedings are mostly devoted to the presentation of the phenomena, the interest displayed by the audiences is very marked.

Mrs. M. E. Williams occupied her customary position of president at the Sunday meeting, and her opening address was a forcible, clear and incisive presentation of Spiritualism, what it has accomplished in the past and what may be expected of it in the future. At frequent intervals she became eloquent as she dilated on the glories of its philosophy and the adamant facts of its phenomena. She was liberally applauded by her delighted hearers, and the general comment was favorable to her view.

In the course of her remarks she said that Spiritualism is demonstrated by scientific and natural laws, and it is the beauty, justice and truth of its teachings that has become a universally acknowledged fact. She made a very strong, earnest appeal to the people to be more energetic in the cause, and deplored the lack of concerted and resolute action that which alone is wanted to make the religion of Spiritualism the most widespread in the world, and have its real value properly appreciated and scatter its blessings over grateful people. Mrs. Williams thinks that if Spiritualists would submerge trivial differences and all work in unison for the attainment of the one great goal which actuates the ambition of all, that the powers of the well-organized churches would be insignificant in comparison; because, as she said, people have hunted for God in vain before they adopted Spiritualism. Of all the people on the imperial footstool, who have the lustreless blessing of that benign influence which binds soul together and brings a holy baptism with it, Spiritualists are the favored ones.

Mr. T. P. Bunce said that the popular mind is becoming changed from "chartered beliefs," as was amply testified in Judge Hoard's opinion in the Anderson heresy case.

Mrs. Scheffelin, of Scheffelin Park, Long Branch, complimented the president on her very eloquent speech, and her admirable example in proving that she had the courage to give expression to her convictions. Her address to persons who have not been to materializing séances is to lose no time in joining a circle for such purpose, as there they can learn the highest principles of life from those who have gone before and rest on the peaceful fields of the hereafter. There is no religion that deals alone with facts but Spiritualism, and the potent yeast is doing its fruitful work. Christianity has been the ladder upon which we toiled for eighteen hundred years, and today we stand face to face with the greatest phenomena which has ever sent a thrill of astonishment through a wondering people. Mrs. S. referred to some of the materializations before the cabinet of Mrs. Williams, and characterized them as being marvelous and convincing. She counseled all to investigate the phenomena with pure hearts and good intentions, and the truth of a new life beyond the grave would be established satisfactorily.

The numerous friends of Mr. H. J. Newton, the late president, will be pleased to learn that

it is expected he will be able to identify himself more actively among the workers for the good of the cause. His absence has been caused by an accident which befell him during the vacation, and while not of a serious character, of such a nature as to prevent him from assuming an active part in the proceedings of the society.

W.

Indianapolis, Ind.

I had the pleasure of listening to Mrs. Lena Bible, a young worker, at the State Convention, this city. She has a fine flow of language, and illustrates practical subjects. At Meridian Hall one question asked of her control was: "Can spirits accomplish the reforms desired under our present economic system?" to which a most emphatic "no" was given.

She afterwards spoke in Mansard Hall, and the control took the above question as a subject for discourse, and handled it ably.

Now, in continuation of said question, would like to ask the readers of THE BETTER WAY another: "If spirits cannot accomplish the reforms desired under our present economic system, are not the questions of capital and labor, with kindred topics, proper subjects for spiritualistic platforms, and do not these societies make a mistake that rule them out, as was done at the camp meeting I attended the past summer? It seems to me that they do, for I have so thoroughly studied the subject that I know Mrs. Bible's control was correct in her reply.

LOIS WAINWRIGHT.

We are having a grand time here. On last Thursday evening we had another one of those pleasant mediums' meetings. The guides of Brother Ripley gave a lecture, after which they gave psychometric readings, some fifteen or sixteen in number, all of which were recognized.

Brother Van Horn was present and gave some excellent tests.

Last Sunday the society met in Mansard Hall, with Bro. Frank T. Ripley on the platform, whose guides lectured from subjects handed in by the audience, which were discussed in an able manner. After the lecture they gave psychometric readings; not falling once.

We have a good choir that gives us exceptionally good music. The audiences are large and harmonious, and the society is growing in numbers; so everything looks bright for the future. More anon.

AJAX.

"Victor," among other things concerning the convention, writes: "It was soon made manifest that an important matter to be brought before the convention was that of establishing a camp for the Spiritualists and Free Thinkers of Indiana. Subject merely introduced until D. A. Ralston took the floor and presented the following resolution, as near as I can remember:

Resolved, That we select a committee of fifteen gentlemen throughout the state, to look for a location suitable and to learn the probable cost of the same. Also to investigate and see what financial assistance can be had; also to look after the vast amount of wealth that is daily drifting away from our cause by neglect on our part, from bequests, etc., and that the securing of said ground should be free of any stock or shares held by any person or persons. That the same should belong to the Spiritualists of Indiana, to be controlled entirely by the Indiana Association of Spiritualists, a legally incorporated body.

This motion was carried without a dissenting voice; a committee selected of which D. A. Ralston was made chairman. Later he made another motion to have fifteen ladies to act conjointly as an auxiliary committee to work with the first, which motion was carried. Mrs. Colby Luther was made chairman of the ladies' committee.

The Mediums' House Society of Indianapolis, have just closed their first month's work under the guiding star, Mrs. A. M. Glading, by a social and literary entertainment, coupled with Mrs. Glading's farewell on Tuesday evening, September 30th, English Meridian Street, Hall.

To start with they had a packed house of doctors, lawyers, professional men, business men and ladies. The upper class of our citizens, in fact it was the most intelligent audience your writer has had the pleasure of being with for some time. To say they enjoyed the entertainment would be stating it mildly, for in several instances the actors and actresses were called back two and three times. Splendid music by the choir stirred or impressed all for the occasion.—Indiana Herald.

Atlanta, Ga.

There are many Spiritualists in the South, but they are so hampered with diverse influences that it is almost impossible to make rapid headway. It is true the cause is spreading, but much good could be done if we could make a show of life and activity. For instance, we have no hall for lectures, scarcely any mediums, and, hence, Spiritualists in this section are not appreciated. I know many good business men who are Spiritualists. Some have been wonderfully developed, but were they to say but a word in defense of our cause it would get them into almost immediate trouble. I do not mean by this that our people are other than law abiding, but they imagine they would lose the respect of their friends if they avowed that they were Spiritualists.

So you see how we are situated. We are patiently waiting for the time to come when our cause will bear criticism.

In this connection I am glad to note that our worthy President of the First Society of Spiritualists, Mr. J. V. M. Cain, has a project on hand by which he hopes to be able to own a lot of ground on which to build a temple to be used by Spiritualists. Such a temple would attract attention and would set people to inquiring. In addition to this, such a temple, when lecturers were present, would draw crowds to hear them, and thus seed would be cast into fertile ground and would bring forth fruit.

Could you not induce your Southern readers to aid this cause with a small contribution. Ten cents from every Spiritualist would do the work, and we would soon have a splendid edifice towering towards the sky—a veritable wedge that would split its way and do much good. I will add that Mr. Cain is a worthy, honest, conscientious man, and trustworthy in every respect.

Come, now, let us build this temple! Let it stand in the center of the South, like a lighthouse at sea when storms rage. Let it be like the sun as it bursts in all its beauty from behind the dark cloud. Let it call to all to seek and you shall find, ask and ye shall receive, knock and it shall be opened unto you.

Then shall we set our torch on the hill, and Atlanta will become the diverging point of such terrestrial knowledge, and then our miles will do good.

T. HANSEN.

Bishop A. Beale speaks at Detroit, Mich., during November, and at Indianapolis, Ind., during December.

Clara Field Conant, having regained health, will answer calls to lecture wherever her services may be required. She would prefer to speak in the Southern States during the coldest of the winter. Societies should address her at her home, 210 115 street, N. W. Washington, D. C.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

Advice to Mothers.

Mrs. Winslow's soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 75 cents a bottle.

F. N. FOSTER.

Spirit Photographer,
No. 2415 HOPKINS STREET,
CINCINNATI, OHIO.

Sittings, daily, except Sunday, from 10 a. m. to 4 p. m. I am permanently located in Cincinnati, and am prepared to take spirit photos from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Sittings \$2.00.

MRS. S. SEERY,
Trumpet Medium
220 Herman Ave., DAYTON, O.

Arrangements made for public or private sittings.

J. W. DE HOOG,
Magnetic Healer,
21 E. Tenth St., Covington, Ky.

Will give treatment on Monday and Friday Evenings from 7 to 9 o'clock.

MRS. E. M. SHIRLEY,
TRANCE & BUSINESS MEDIUM.
Also Magnetic Healer,
201 W. 7th St., Cincinnati.

Mrs. Margaret Fox Kane,
Rapping & Writing
-TEST MEDIUM-
367 W. FIFTY-SECOND STREET,
NEW YORK.

Second Floor, Rear.

Independent
SLATE-WRITING.
JUST PUBLISHED IN PAMPHLET FORM

Biography, Picture, Testimonials
—AND—
PRESS REPORTS

OF THE
World-Renowned
MEDIUM
FOR
PSYCHOMETRY
OR
Independent
Slate
WRITING.

MR. FRED EVANS.
PRICE, 15 CENTS.

DEVELOPMENT OF SLATEWRITING

Persons desiring to develop this convincing phase of mediumship, and residing at a distance, can send for MR. EVANS' Magnetized Developing Slates, with instructions of how to sit. Send ten cents in stamps for circular, stating age, sex, etc., in your hand-writing, to:

FRED EVANS.

1242 McAllister Street, San Francisco, Cal.

N. B.—Pamphlets will be mailed to any address on receipt of 15 cents in stamps, or two copies for 25 cents. Address as above.

PSYCHOMETRY
Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

A LIBERAL OFFER
By a Reliable

Clairvoyant and Magnetic Healer
Send four 2-cent stamps, lock of hair, name and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass.

PROF. J. D. LYON,
BUSINESS AND TEST MEDIUM.
SITTINGS DAILY.

169 Richmond Street, Cincinnati.
Letters by mail, photographs, or lock of hair successfully diagnosed. Circulars Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience.

DR. STANSBURY'S
Spirit Remedies.
Prepared Under the Control of an

ANCIENT BAND.
Elixir of Life-Tonic and Nervine. A most wonderful invigorator; the first dose will continue you in its value in general debility. Highest testimonials. Try it. 50 cents per bottle; six bottles for \$2.50. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, sciatica, heart disease, kidney and urinary complaints, blood disorders and malarial, neuralgic and rheumatic pains. The greatest blood purifier yet discovered. 50 cents per bottle; six bottles for \$2.50. Colic, Croup, pulmonary, nervous headache, nervous depression, insomnia, despondency and female weakness. A very pleasant, harmless and wonderfully efficacious remedy. 50 cents a bottle. Cystitis, Catarrh, etc., gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Insured cases of the worst cases on record. By mail five cents.

Throat and Lung Healer will cure any cold or cough if taken in time. Treats value in consumption. 50 cents per bottle.

THROUGH THE CRUCIBLE.

An Inspirational Story.
BY J. WHITTEMORE, M. D.CHAPTER XVII.
(Continued.)

Just as soon as I could get a proper disguise, by this woman's assistance, I took the child and left. I knew nothing about the country, but I went first to Boston. There I fell in with a French girl, who was chamber maid at the hotel where I stopped. She advised me to go to Dover, N. H., and gave me a letter to one of her friends, who kept a kind of eating and lodging house. I was spending my money and wanted to find a place to work. I took my little boy and went some distance into the country and stopped near a river—I never can recall its name. There I left my boy with the wife of a man who fished in the river. I left money enough to take care of the child for some months. I then went back to Dover to seek employment. But I was taken sick on the day of my arrival and was carried to the hospital and was sick a long time. Part of the time I was delicious. They took a large part of my money more than they ought—but left me my watch and chain. I don't know, even now, how long I was in the hospital. I came out very poor and weak, but I gained rapidly. As soon as I was able I went to find my boy. I found the house, but it was vacant. An old woman who lived not far away told that a woman and her son, who resided some distance up in the country had taken the child away, and that the old people of the cottage had gone to parts unknown. That boy, of course, were you. I soon traced you out. I found you were well treated and seemed very happy. You had grown so much that I was convinced that I had been ill longer than I had been thought for. By a comparison of dates I must have been in that hospital more than a year—nearer two years than one. I went back to town and found a good place to work. I never heard that you were in any trouble until I heard that you were in prison. I soon found out all the particulars and kept track of you. When you came to work in the cotton factory I often saw you, and got acquainted with your boarding mistress, Mrs. Foster. I told her that Dr. Hilton wanted an office boy, and she recommended you to him. At that time I went by the name of Joan Le Verry. After you had been with Dr. Hilton about a year, I became acquainted with Mr. Frisby, an intelligent Frenchman, and soon after became his wife. A few months after we removed to Troy.

Now my time for the night is up—the last ferry boat will soon be gone. I will try and come to-morrow evening.

With a good night she hastened away. Dr. Harvey was left in a kind of dazed state of mind. He hardly moved until he had thought the strange story all over in every particular item, and fixed every detail in his mind. A part of it he knew to be true and he had no reason to doubt the rest.

He was born, then, in this city thirty-three years ago to-day. Both father and mother are dead. Who were they? He must wait another day. His step-mother still lives. He wondered if she was still in New York; she is a French woman, should he ever see her? She had hired this woman to murder him, she had saved his life—well, he must wait to hear the sequel to-morrow night, it would not be long to wait.

The doctor at a late hour crept into bed for a little much needed rest. He was soon asleep and dreamed the story all over again with some weird additions. When he awoke in the morning his mind was in an intricate tangle. Was it all a dream? Perhaps no woman has been here at all, I've just been dreaming. Then he went to work to untangle the confused mass of thought filling his brain. At last he succeeded pretty well in winding the threads of the real and those of the dream on separate balls, so that he could discern the difference between them. But the main part of the story was yet to come. He could not say a word even to Marian yet, with only a part of the story. She might distrust the woman's veracity, possibly even his. It would look to her as an invented prefix to the story he had told her, he must wait.

He went to his work and spent the day as usual. In the afternoon his student returned and took up his work. The young man brought in the evening mail. Harvey was thinking Mrs. Frisbie will soon be here. He had already lighted the gas in the consulting room, so as to lose no time. The door bell rang, the young man answered the call. But immediately returned smiling and said:

"Here's a boy with a letter, but he will not give it to me, he must see the doctor." Harvey stepped quickly to the door, the boy said smilingly, "O yes, you're the man, I know you, here's a paper." And without another word he departed. The envelope was sealed, but the outside was blank. On opening it there there was no address or signature, but written in French was the following, as we render it: "Sorry to disappoint you, but it is necessary, must wait some weeks, may be a month, utter no names, burn." The doctor was never more disappointed in his life, but there was no remedy. He must still wait as he had waited all his life—must be forever.

Two days later Marian Chase promised

definitely to become his wife as necessary arrangements could be made. She had several months engagements to fill in her public labors. No definite time was fixed. This was the happiest day of Dr. Harvey's life, yet he could not now tell her the story that weighed so heavily on his mind. The next morning following this engagement, the morning papers had this item of news:

"Last evening Mr. Julian Grant was taken suddenly and dangerously ill at his hotel. At his own request he was carried to the residence of his mother. His symptoms are said to be very grave and alarming. The doctors call the disease nervous spasms or fits."

On the same day the evening papers report:

"About noon to-day Mr. Grant had another spasm more serious than before and at the time of our issue remains unconscious."

Next morning:

"Mr. Julian Grant remains very low, but he slept a little last night. He is now fully conscious and able to converse a little at intervals."

The same evening:

"Mr. Grant is about the same as this morning. He is very weak but mostly conscious. We understand that Dr. H. F. Harvey has been called in counsel."

This news the doctor read before the message reached him. When it did come he hastened without delay to his bedside. He had not one thought of being called in this case and would have preferred to be excused.

As soon as Harvey arrived Grant asked to see him alone. The sick man spoke with difficulty, but very earnestly.

"Harvey, for God's sake save me! You brought me out all right in Paris, and if you will again now you shall have a million."

"I am not here for money, Julian, but I shall do all in my power for you. You must be calm and not get excited. The more quiet you keep your mind the better."

"Do you think you can save me, Harvey?"

"I hope so, but I can't tell tomorrow more about it after I see the effect of the medicine."

(To be continued.)

Written for The Better Way.

REMARKS OF SR. CASTELAR.

From *Revista de Estudios Psicologicos*, de Barcelona, the eminent Spanish tribune, the orator of grandiloquent style, he who flames with passion when he declaims, like a speaking medium, allowing himself to be carried away by the inspiration of genius when not obscured by the passions or errors of party politics. Sr. Castelar, in his remarkable discourse before the *Circulo de la Union Mercantil*, of Madrid, upon the "Social question and the armed peace in Europe," has uttered words which we are pleased to reproduce, because they contain many spiritualistic ideas.

In various discourses and in many writings the distinguished historian has given utterance to spiritual ideas, above all in the articles which he sends to publications of Spanish America, to such a degree that our brothers beyond the seas reckon Castelar among the believers in the reasonable and consoling doctrines composed by Kardec. Indeed, in a book published in Buenos Ayres, with the title, "Spiritualism Before Science and Literature"—*El Espiritismo ante la Ciencia y la Literatura*—the portrait of the eminent tribune is found among those of Victor Hugo, Allan Kardec, Flammarion, Gerardo Massey, and Viscount de Lowes Soland, well known Spiritualists, giving as proof of this fact some thoroughly spiritual paragraphs, taken from the works and discourses of Sr. Castelar, which are reproduced in this book.

Apart from this, we do not consider him as a convinced fellow believer, although on certain occasions he shows himself in accordance with the fundamental principles of Spiritualism, and his spiritual songs appear like a convinced partisan of our doctrines.

Here are the words to which we refer: "We have been light, heat, gas, in the aerolitic and cometary and ethereal course of our planet during its first fluidity. While it was loosening itself like red hair from among the locks of the sun, we have felt our flesh condensing in the warm leaven of the first condensation of the earth, we meet the deepest roots of our body in fossils buried everywhere, like letters of stone, which mark in eternal stones and indelible inscription the triumphal ascent of the species. We grow with the zoophytes, and we bathe in seas without depth with the sponges. We creep with the cold reptile over the earth after having felt the transformation from the insect, and enter full of boiling blood, composed of lyric nerves, clothed with varied plumage into the immense ether, singing with the sublime choir of birds. We have striven with the wild beasts in the desert and in the forest. We have moved with the lion and the tiger. We have run with the horse and with the deer. We have been, if you will, the ridiculous monkey of the world, with the key of the orange-outang, and with the parrot; but from the moment we reach our organization we feel something diffusing itself through all our being which does not live in time, which did not unfold in

space. Something brighter than light, swifter than electricity, more active than heat or magnetism.

"Yes, the spirit, the human spirit, and within it a sun without setting, which is called thought, and an incomparable force which is called liberty. And when we believe that this sun and this force belonged to us as we belong to ourselves, very part and parcels of us, tyrants and conquerors compelled us to pass into union fellowship through another path of sorrow, through other suffering, even greater than the suffering in passage through the several material changes of species. And we have been pariahs, sudras, helots, slaves, servants, something for the gratification of another, an instrument of labor for the advantage of another, everything except free beings, until there arose the prophets, the martyrs, the heroes, the redeemers, and revealed to us our own real being and broke the chains from our hands, and took the things from our backs, and anew created us, giving us, as it were, a second spirit, with the idea of our right. And, indeed, we are citizens, a victory which cannot satisfy us, because after having fulfilled our destiny on earth, after having realized our idea in time, after having labored for the good of humanity and its planet, we have still to breathe a longing for new worlds, for new horizons, for new heavens, for the harmonies of other and more beautiful kinds; for the principles of another and more profound science, for the love of the infinite, and we have to labor and to fight, ascending the scale of progress, covered to-day with blood, to redound with light, until we meet face to face our creator, our God."

From Our Reporter's Note Book.

THE RAMBLER.
No. III.

A Sunday among Spiritualists in Cincinnati may be very profitably spent. And many people from neighboring towns, and even from distant cities like Nashville, Louisville, Evansville, etc., take advantage of excursions to spend a Sunday in this spiritualistic center, believing that so great a metropolis—great to those who haven't seen a greater—must contain the best of things spiritual as well as material.

Well, it does in a measure—especially of the everybody-mind-his-own-business principle, and which people from neighboring towns appreciate once in a while—notably on Sunday. In smaller towns everybody's private affairs are public property, and those who would like to make Sunday a day of freedom must be take themselves to foreign parts for a time being, otherwise they are in danger of losing caste. Sunday in one's native henth must be devoted to anything but that nature craves. Discomfort is the first law of the Sabbath in a country town, and a combat with temptation a substitute for other pastimes in a one-horse city. A cosmopolitan village like Cincinnati, under these circumstances, looms up before these unfortunates like a haven of comfort or a sort of celestial city which invites them from afar to come and enjoy the freedom it affords its inhabitants. If not by open saloons, at least by a fair compromise that a liberal community indorses. Besides being able to enjoy the natural and artistic beauties which Cincinnati affords, Spiritualists find something that their own community does not give in such variety. Spiritualists are a fastidious set of people, as THE BETTER WAY reporter has discovered in his meanderings and wanderings, about town and among the clan. The majority can hardly endure one and the same speaker more than a month or two at the highest, when they seek a change. However it seems to be the new order of things, and provisions are therefore accordingly made and a wise plan it has proved. Not only that it keeps them posted on all the new points in their philosophy, but prevents fossilization. And thus believers in other parts always find a reason or have an incentive for making frequent pilgrimages to their nearest Mecca.

Coming to Cincinnati on a Sunday, they have quite a selection to tempt them. Of course, the Union Society at 115 West Sixth street (G. A. R. Hall) has the first choice, because, in the first place, they hold morning services, and secondly, have a change of speakers or lecturers every month, engaging the best in the field. Next comes the Psychic Research Society at Douglass Castle Hall, holding Sunday afternoon services. Besides these two, there are several others where an afternoon may be passed listening to the voice of the spirit. One of the recent additions is the Progressive Spiritual Society, which meets at Engler's Hall, 67 Marshall avenue. This society owes its origin to the efforts of Mrs. Engler, who built, at her own expense, an addendum to her dwelling house for the special benefit of having Sunday meetings held therein. The society has a charter and will undoubtedly prove a source of good and add many converts to the cause of Spiritualism. Private circles are innumerable, but mainly held during week evenings, where special branches of the spiritual philosophy are taught. Developing circles are "all the go," and where mediums are made, so-to-say. That is, persons who have a tendency to mediumship or mediumistic sensitiveness, will more rapidly develop their powers by having regular sittings twice or three

times a week for that especial purpose; and to further this, a circle of friends or persons in harmony with each other meet at one place or alternately at each other's houses until something definite has been accomplished. This is manifested by the phenomena attained, be it slate writing, materialization, table tipping, rapping, trumpet manifestations, independent voices, spirit lights, the bringing of flowers through closed doors (the passage of matter through matter) or other of the many phases, and of which we will treat later.

However, Sunday is a pleasant day among Spiritualists in Cincinnati, but for the present adieu. HAWKEYE.

THE CONTEMPT CASE.

The recent "Contempt Case" in San Francisco, where an editor is fined and imprisoned because of a criticism upon a decision of a judge is an additional confirmation of our position, taken long since, that we are governed not by the laws we make, but by the judges who interpret those laws. In other words, we tamely submit to be ruled by the "opinions" of judges. Go into our courts, or into the offices of our lawyers, and what do we meet? The opinions of judges, and the study of law is substantially the study of the opinions of judges, and the practice of law is the skillful arrangement of those opinions. Very rarely you hear a lawyer reading the statutes in court, but instead he reads the opinions of judges and from those opinions the presiding judge makes his opinion and calls law, we are compelled to submit to it, or perhaps we appeal to a higher court and get a contrary opinion and that becomes law unless our adversary continues to carry it to still another court and get another opinion and then that becomes law. But no matter how many times we may try we get only the opinions of judges.

Men are in prison, and suffering in divers ways all over the country because of these opinions, and other equally as capable judges hold other and variant opinions. In your highest courts what is law, is decided by the bare majority, and that may be one man, of the judges; and that one perhaps "delivers the opinion of the court," which opinion (of four men) consigns you to poverty or prison, when three, equally as just and learned, pronounce you guiltless.

Look at the case of James H. Barry, held "to be in contempt of court" and imprisoned therefor. Has Mr. Barry been tried and proved guilty? No. A certain judge declares that Mr. Barry has committed contempt of court by publishing some reflections upon the said judge. Then three other judges, fellows of the first, give their opinion in accordance with the first one. And they all agree that the truth of Mr. Barry's allegations have nothing whatever to do with the case. That is, a judge may knowingly falsify a record of his court to defeat the ends of justice, and if an editor or publisher makes his crime known, the said judge can fine and imprison the writer, as there is no trial, no jury, there is no redress, because, in the opinion of the associates of the first judge, it is law and right! But, is it either? The people think it is neither. In the opinion of the United States Congress it is not right; and the United States Judges cannot thus punish for contempt. We hope this most flagrant abuse of judicial despotism will arouse the people to see that their liberties are dependent upon the opinions of judges.—Reconstructor.

How They Testify.

Senor Castelar, professor of history in a Spanish university, is a Spiritualist. "I believe," said he, "that I commune with beloved ones lost to my sight during this my troubled earthly life."

John Bright, the British statesman, said to Dr. Peebles in his own mansion in presence of Mr. Bailey, a poet of some note, that he "had witnessed marvelous manifestations with D. D. Home and others that he could account for only upon the hypothesis that the agencies were spirits."

Ex-Premier Gladstone, who has investigated the spiritual phenomena, said: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism."

"You don't know what plague has fallen on the practitioners of theology?" I will tell you, then. It is Spiritualism. Whilst some are crying out against it as a delusion of the devil, and some are laughing at it as an hysterical folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been, and are still, accepted—not merely to those who believe in it, but in the general sentiment of the community to a larger extent than most good people seem to be aware of. . . . The Spiritualists have some pretty strong instincts to pry over, which, no doubt, have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes in a shape little thought of, beginning with the snap of a toe joint and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted business men, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life. Oliver Wendell Holmes.

Psychopathy;
—Or—
SPIRIT HEALING.A Series of Lessons
On the Relations of the Spirit to Its Own
Organism, and the Inter-Relation of
Human Beings with Reference to

HEALTH, DISEASE & HEALING.

Accompanied by
PLATES ILLUSTRATING LESSONS.By the Spirit of
DR. BENJAMIN RUSH.Through the Mediumship of
Mrs. Cora L.V. Richmond.

PRICE, \$1.50.

Published by William Richmond, Rogers
Park, Ill.

DIAL PLANCHETTE,

—Or—
THE PSYCHOGRAPH

FOR USE IN HOME CIRCLES.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive actual telegraphic communications from their departed friends.

A. P. Miller, Journalist and poet, in an editorial notice of the instrument in his paper, the *Worthington* (Minn.), "Advance," says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full directions.

Address HUDSON TUTTLE,

Berlin Heights, Ohio.

SPIRITUAL PUBLICATIONS

THE CARRIER DOVE.

An Illustrated Monthly Journal, devoted to Spiritualism and Reform.
Each number will contain the Portrait and Biographical Sketches of prominent Mediums and Spiritual Workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, Publisher.

TERMS—\$2.50 per year. Single Copies, 25c.

Address, THE CARRIER DOVE,

811 Market Street, San Francisco, Cal.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 48, Flood Building, San Francisco, Cal. A Journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager.

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order, check, draft, or otherwise by express.

Address, GOLDEN GATE, Room 48, Flood Building, San Francisco, California.

BANNER OF LIGHT

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

Specialimen Copies Sent Free.

For Year \$ 50

COLBY & RICH, Publishers.

No. 9 Bowdoin St. - Boston, Mass.

Christian Science Thought,

(Formerly MODERN THOUGHT.)

CHARLES FILLMORE and MYRTLE FILLMORE,

Editors & Publishers. Published Monthly.

Deardorf Bld'g., Room 32, 11th & Main,

Kansas City, Mo.

\$1.00 Per Year. Sample Copies Free.

Christian Science, Metaphysical, Theosophical, Spiritual, and all kinds of reform literature for sale.

THE ESOTERIC.

Faithfulness to the duties of today creates a sure foundation upon which will rest the peace and contentment of to-morrow.

This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach the Truth, regardless of creed or precedent, and hereby disavow allegiance to any dogma that tends to guide the Truth seeker through paths circuitous.

The Esoteric teaches a sure and practical method of occult attainment. A mastery of the truth contained within its covers, involves an order of an existence infinitely higher than that at present known, and opens the door of Theosophy, Christian Science, and the higher phases of Spiritual Philosophy.

14c monthly; 48 pages. Price per year \$1.50. Send for a free sample copy. Esoteric Publishing Co., 478 Shawmut Ave., Boston, Mass.

ALCYONE.

This is a semi monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price \$1.00 a year. Sent free for two months to any one who will enclose 15 cents in stamps with address. Issued by the STAR PUB. CO., H. A. BUDINGTON, Editor, 31 Sherman Street Springfield, Mass.

Read THE FLAMING SWORD.

All who desire to pursue the mysteries of the spiritual world to their ultimate, should investigate the Kurehian system of Science as revealed through an illuminated mind. A bright hope for every inquiring soul weary of the social oppression of this age and disheartened with the evidences of spiritual power. No 26 Lafayette place, New York. Send for sample copy to The Flaming Sword, No. 219 Cottage Grove street, Chicago, Ill.

—THE—
TRUTH SEEKER.

The Enemy of Superstition:

The Friend of Humanity

Weekly. Illustrated. Price: Fifteen Cents. Yearly, \$1.00; Four Months, \$1.00. Sample Copies, Circulars and Club Terms, Free. THE TRUTH SEEKER CO., No. 26 Lafayette place, New York. Publishers of Free Thought and Reform Works.

How To Become a Medium.

MRS. E. B. ROSE, 225 Fifth street, Detroit, Mich. This is a new and complete, also a sealed letter describing all your phases of mediumship, and a sample of The Sower, all for 15 cents.

SUMMERLAND,
—THE—
New Spiritualist Colony
—OF THE—
PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Oregon Ranch, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and beautiful climate in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR, a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the colony. Send for plat of the town, sample copies of RECONSTRUCTOR and further information to

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., California.

LEAFLETS OF THOUGHT.

—Gathered from—
THE TREE OF LIFE.

Containing some of the experiences of a Spirit who has been in spirit life fifty-seven years. Presented to Humanity through the mediumship of

B. E. LITCHFIELD.

Price \$1.25. May be ordered through this Office. Make postal order or money order payable to The Way Publishing Co., Cincinnati, Ohio.

—THE—
Weekly Discourse

Containing the Spiritual Sermons by the Guides of

MRS. CORA L. V. RICHMOND.

No. 30—Is Nature Our Only Mother?

No. 30—Eternal Life.

No. 31—Rev. Adin Ballou—Christian Socialism.

Price 5 cents each. Single copies of any

number of Volumes I. and II. will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled. Volume I, \$3.00; Volume II, \$3.00. For sale by THE BETTER WAY.

STARTLING FACTS

—OF—

MODERN SPIRITUALISM,

DR. N. B. WOLFE.

Fine English Cloth, gold back & sides - \$2.50

FOR SALE AT THIS OFFICE

THE GREATEST WORK

SINCE DARWIN'S TIME.

Planetary Evolution;

—OR—

NEW COSMOGONY.

The Latest Discoveries

IN THE REALM OF NATURE

AND THEIR RELATIONS TO LIFE.

Paper 30 Cents. Cloth \$1.00.

For Sale at this Office. No Stamps taken.

RULES AND ADVICE

TO FORM

CIRCLES,

WHERE THROUGH DEVELOPED MEDIA

They May Commune With

SPIRIT FRIENDS.

Together with a Declaration of Principles

and Beliefs, and Hymns and songs for Circle

and social singing. Compiled by JAMES H.

YOUNG. Fourth thousand and revised and

enlarged. Published by Unwin Publishing Co.,

Oxford, Mass. Price 20 cents; postage free.

Can be had at this Office.

Echoes From An Angel's Lyre.

New and Beautiful Songs, with Music and

Chorus, in Book Form, by the

Well-known Composer,

C. P. LORLEY.

The book is now on sale at this office, and

besides being a choice and appropriate work

for the parlor of every singing person in the

land, will be a gift for friends.

Price \$1.00, postage 12 cents.

THE WAY PUBLISHING CO.,

8, W. Cor. Plum and McFarland Sts.

Bible Stories No. 1.

—BY—

JAMES H. YOUNG.

Price 50 Cents. Postage 2 Cents.

The Sacred Visions, as written by Manon

and the Genesis of Moses, or the Story of the

Creation and the Fall.

For sale at this office.

LACY'S WARNINGS.

The most remarkable and valuable record of spirit phenomena ever given to the world from the time of Christ to the middle of this century. First published in London in 1872. A compilation, giving history, experience and development of the medium. It is a record of discourses, orphic and recent revelations. By

moderate drinker or an alcoholic wreck.
FAILA. It operates so quietly and with such certainty that the patient undergoes no inconvenience and ere he is aware, his complete reformation is effected. 48 page book of particulars free.

moderate drinker or a alcoholic wreck. It is a FAILURE. It operates so quietly and with such certainty that the patient undergoes no inconvenience and ere he is aware, his complete reformation effected. 48 page book of particulars free.